

ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ

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# PLATO'S PHAEDO,

With Notes Critical and Exegetical,

AND AN ANALYSIS.

BY

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## P R E F A C E.

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THE present edition is intended as a companion volume to the edition of the *Apology* and *Crito* published last year. It is almost unnecessary to observe that the Editor has availed himself of the labours of former commentators and critics, and especially of those of Wyttenbach, Heindorf and Stallbaum: Professor Geddes' excellent edition of the *Phaedo* has been used in the headings prefixed in the notes to the various parts of the dialogue and serving as an analysis of it; in the notes themselves, Professor Geddes' commentary has been used very sparingly. On the whole, the present edition enters especially into the critical and grammatical explanation of the *Phaedo*, and does not profess to exhaust the philosophical thought of the work, least of all to collect the doctrines and tenets of later philosophers and thinkers on the subjects treated by Plato—for which purpose Professor Geddes' edition is of the highest value. Riddell's admirable *Digest of Platonic*

Idioms has been appealed to wherever there was an opportunity of doing so. The grammars of Jelf and Donaldson (especially the first) are quoted for grammatical references ; sometimes also Krüger's *Griechische Sprachlehre* has been referred to : a work which deserves to be better known in England.

Conjectural emendations have been very rarely admitted into the text, but all the readings proposed by Cobet and most of the changes made by Hirschig will be found mentioned in the notes.

LONDON, *March*, 1870.

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IN this revision the notes have been abridged by the omission of all references to little-read Greek authors, lengthy Latin notes, and all matter not of service to the average student. In some cases, the phraseology has been changed, but no additions have been made. References to the grammars of Goodwin and Hadley-Allen, and Goodwin's *Greek Moods and Tenses* have taken the place of the English authorities. Numerous errors in the notes have been corrected, and the index so revised and rewritten as to be almost entirely new. No changes have been made in Wagner's text or critical notes save the correction of obvious mistakes.

WILLARD K. CLEMENT.

MOSCOW, IDAHO, *July*, 1894.



# ΦΑΙΔΩΝ

[ἡ περὶ ψυχῆς, ἠθικός.]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,  
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,  
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ.

57 I. Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνη τῇ  
ἡμέρᾳ, ἥ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλ-  
λου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ 5  
θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκού-  
σαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς  
πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος  
B ἀφίεται χρόνου) συχνοῦ ἐκείθεν, ὅστις ἂν ἡμῖν σαφές  
τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων, πλήν γε δὴ 10  
φάρμακον πιὼν ἀποθάνοι· τῶν δὲ ἄλλων οὐδὲν εἶχε  
φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπίθεσθε ὃν  
τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις, καὶ ἐθαν- 15  
μάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον  
φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

6 ἐγὼ om. Bekk. Stallb., add. Bodl. with several other mss.

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη·  
ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἡ πρύμνα ἐστεμ-  
μένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δὴ τί ἐστίν;

5 ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, Β  
ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἐπτὰ ἐκείνους  
ᾧχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν  
Ἀπόλλωνι εὖξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκά-  
στου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὲ αἰὲ καὶ  
10 νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν.  
ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς  
ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ  
μηδένα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ  
πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ  
15 χρόνῳ γίγνεται, ὅταν τύχῃσιν ἄνεμοι ἀπολαβόντες C  
αὐτοὺς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς  
τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο  
δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγο-  
νός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει  
20 ἐν τῷ δεσμοτηρίῳ ὃ μεταξὺ τῆς δίκης τε καὶ τοῦ  
θανάτου.

II. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ  
Φαίδων; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ  
τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἡ  
25 οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα  
φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολλοί D  
γε.

ΕΧ. Ταῦτα δὲ πάντα προθυμήθητι ὡς σαφέστατα  
30 ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὔσα.

13 Δῆλον τε Bekk. Stallb., but τε om. Bodl. and other mss.

23 τίνα Bodl. τί the other mss. Bekk.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνηῆσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἥδιστον.

ΕΧ. Ἀλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιοῦτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνη ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆει· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνῳ παρίστασθαι μηδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας ἰέναι, 59 ἀλλὰ κάκεισε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε καὶ ἄλλος. διὰ δὲ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν 15 εἰσῆει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης κρᾶσις ἀπὸ τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκείνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἰς 20 Β δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος. οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

ΕΧ. Πῶς γὰρ οὐ:

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχε, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι;

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.  
 10 ἀνὴρ Bodl. Herm. ὁ ἀνὴρ other mss. ἀνὴρ Bekk. Stallb.  
 12 ὥστ' ἐμοὶ Bekk. ὥστ' ἐμοιγ' Stallb. ὥστε μοι Bodl. and most mss.  
 20 ἀπὸ τῆς λύπης Bodl. Herm. Stallb. ἀπὸ om. other mss. Bekk.

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχω-  
ρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ  
Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχί-  
νης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς  
5 καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων  
δὲ, οἶμαι, ἡσθένει.

ΕΧ. Ξένοι δέ τινες παρῆσαν;

C

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης  
καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερ-  
10 ψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρε-  
γένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

15 ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δῆ; τίνες, φῆς, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγώ σοι ἐξ ἀρχῆς πάντα πειρά-  
σομαι διηγῆσασθαι. αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν D  
ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ  
20 τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον,  
ἐν ᾧ καὶ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμωτηρίου.  
περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμο-  
τήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ οὐ  
πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆγίμεν παρὰ τὸν Σωκράτη

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. 3 Κρίτων  
om. several mss., bracketed by Herm. 9 Φαιδώνδης Bekk. Φαι-  
δωνίδης Bodl. pr. m. 11 Τί δαί Bekk. with only one ms. — οὐ παρε-  
γένοντο cj. Cobet Var. Lect. p. 286 'et sana ratio docet et Graecae  
linguae ingenium emendandum esse οὐ π.; nam qui ita quaerit  
Echecrates miratur eos non nominari inter eos qui Socrati mori-  
turo adfuissent, et οὐ δῆτα melius respondebitur, si οὐ praecesserit.  
quam vetus hoc mendum in Platonis codicibus inoleverit, ap-  
paret ex Demetrii libello περὶ ἑρμηνείας § 238 Goell.: sed vera  
scriptura antiquius nihil est.' 23 ἀνεώγγυτο Bekk. ἀνεώγετο Bodl.  
and most mss. εἰσῆγίμεν most mss. including the Bodl. εἰσῆγμεν  
Bekk. Stallb.

καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ  
 τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ  
 Ε ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου ἐσπέρας,  
 ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἶη.  
 παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὡς πρωϊαίτατα εἰς 5  
 τὸ εἰωθός. καὶ ἤκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός,  
 ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότε-  
 ρον παριέναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη,  
 οἱ ἑνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῇδε  
 τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπι- 10  
 σχὼν ἦκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν  
 60 κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον,  
 τὴν δὲ Ξανθίππην, γινώσκεις γάρ, ἔχουσάν τε τὸ  
 παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς  
 ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαύτ' ἄττα εἶπεν, 15  
 οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον  
 δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους.  
 καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων,  
 ἔφη, ἀπαγέτω τις ταύτην οὔκαδε. καὶ ἐκείνην μὲν  
 Β ἀπήγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 20  
 μένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος ἐπὶ τὴν κλίνην  
 συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρί, καὶ  
 τρίβων ἅμα, ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι  
 τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασιῶς  
 πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ 25  
 ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ,

3 ἡμέρᾳ bracketed by Herm. without cause: see the exeg. comm.  
 7 εἶπε περιμένειν Bodl. Bekk. Stallb. ἐπιμένειν Herm. with the old  
 editions. 11 ἐκέλευσεν Bodl. p. m. ἐκέλευεν Bodl. corr. (Herm.).  
 εἰσελθόντες Bekk. Bodl. corr. εἰσιόντες Herm. Bodl. pr. m. 19 ἀπα-  
 γαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὐτήν only  
 the Bodl. (Herm.). 21 ἐπὶ Bekk. Stallb. with mss. εἰς Bodl.  
 Herm. 22 ἐξέτριψε all good mss. ἐτριψε the old editions and  
 Cobet Var. Lect. p. 120.

ἐὰν δέ τις διώκη τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μῆλ' ἀναγκάσειεν κορυφῆς συνημμένῳ δὴ ὄντι. καὶ μοι δοκεῖ, ἔφη, εἰ C  
ἐνενόησεν αὐτὰ Αἰσώπος, μῦθον ἂν συνθεῖναι, ὡς ὁ  
5 θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνῆψεν εἰς ταῦτον αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον]  
10 τὸ ἀλγεινόν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

IV. Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ὦ Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον  
15 καὶ ἄλλοι τινές με ἤδη ἤρουντο, ἀτὰρ καὶ Εὐνήος D  
πρώην, ὅτι ποτὲ διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐνήῳ ἀποκρίνασθαι, ὅταν με αὐθις ἐρωτᾷ, εὖ οἶδα γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρή με  
20 λέγειν. Λέγε τοίνυν, ἔφη, αὐτῷ, ὦ Κέβης, τὰ λῆθῃ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἥδειν γὰρ ὡς οὐ ῥάδιον εἶη· ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ E  
ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν  
25 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολ-  
λάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ Σώκρατες, ἔφη, μουσικὴν ποιεῖ καὶ ἐργάζου.

2 ἀεὶ λαμβάνειν Bekk. Stallb., om. Bodl. Δ, Herm. 6 αὐτοῖς Bodl. and four other mss. Stallb. Herm. αὐτῶν Bekk. 8 αὐτῷ μοι all mss. with the exception of one. αὐτῷ ἐμοί Bekk. 9 πρότερον om. most mss. including the Bodl., bracketed by Herm. 19 ἐρωτᾷ Bodl. p. m. ἐρηται Bekk. Bodl. corr. 23 λέγοι Bekk.

καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο  
 61 ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικε-  
 λεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελευόμενοι, καὶ ἐμοὶ  
 οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν,  
 μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης 5  
 μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος· νῦν δ' ἐπειδὴ ἡ  
 τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἐορτὴ διεκώλυνέ με  
 ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-  
 τάττοι τὸ ἐνύπνιον ταύτην τὴν δημῶδη μουσικὴν  
 ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστε- 10  
 B ρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιή-  
 σαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ  
 πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὗ ἦν ἡ παρούσα  
 θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν  
 δέοι, εἴπερ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους, ἀλλ' 15  
 οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ  
 οὓς προχείρους εἶχον καὶ ἡπιστάμην μύθους τοὺς  
 Αἰσώπου, τούτους ἐποίησα, οἷς πρώτοις ἐνέτυχον.

V. Ταῦτα οὖν, ὦ Κέβης, Εὐνὴν φράζε, καὶ ἐρρω-  
 σθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἅπει- 20  
 C μι δέ, ὡς ἔοικε, τήμερον· κελεύουσι γὰρ Ἀθηναῖοι.  
 καὶ ὁ Σιμμίας, Οἶον παρακελεύει, ἔφη, τοῦτο, ὦ  
 Σώκρατες, Εὐνὴν; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ  
 ἀνδρί· σχεδὸν οὖν ἐξ ὧν ἐγὼ ἥσθημαι οὐδ' ὅπωςτιοῦν  
 σοι ἐκὼν εἶναι πείσεται. Τί δαί; ἡ δ' ὅς· οὐ φιλόσο- 25  
 φος Εὐνὸς; Ἐμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει  
 τοίνυν, ἔφη, καὶ Εὐνὸς καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ  
 πράγματος μέτεστιν. οὐ μέντοι γ' ἴσως βιάσεται  
 αὐτόν· οὐ γάρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων

λέγειν Bodl. with λέγει in the margin. 12 καὶ πειθόμενον Bodl. and  
 one other ms. καὶ om. Bekk. Stallb. and perhaps it should be  
 omitted in spite of the authority of the Bodl. 15 μέλλοι Bodl. μέλλει  
 Bekk. Stallb. 18 τούτους Bodl. and most mss. τούτων Bekk. 20 ὡς

- ταῦτα καθῆκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν D  
 γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.  
 ἦρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ  
 Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,  
 5 ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπε-  
 σθαι; Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμ-  
 μίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες; Οὐδέν  
 γε σαφῶς, ὦ Σώκρατες. Ἀλλὰ μὴν καὶ γὰρ ἐξ ἀκοῆς  
 περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκοώς, φθόνος  
 10 οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει E  
 μέλλοντα ἐκείσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολο-  
 γεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν  
 οἴομεθα εἶναι· τί γὰρ ἂν τις καὶ ποιοῖ ἄλλο ἐν τῷ  
 μέχρι ἡλίου δυσμῶν χρόνῳ;  
 15 VI. Κατὰ τί δὴ οὖν ποτὲ οὗ φασι θεμιτὸν εἶναι  
 αὐτὸν ἑαυτὸν ἀποκτινύναι, ὦ Σώκρατες; ἤδη γὰρ  
 ἔγωγε, ὅπερ νῦν δὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα,  
 ὅτε παρ' ἡμῖν διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ  
 20 δέοι τοῦτο ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πώ-  
 ποτε οὐδὲν ἀκήκοα. Ἀλλὰ προθυμείσθαι χρή, ἔφη· 62  
 τάχα γὰρ ἂν καὶ ἀκούσῃς. ἴσως μέντοι θαυμαστὸν  
 σοι φαίνεται, εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων  
 ἀπλοῦν ἐστὶ καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ,  
 ὥσπερ καὶ τὰλλα, ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι  
 25 ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως  
 σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὁσιόν  
 ἐστὶν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περι-  
 μένειν εὐεργέτην. καὶ ὁ Κέβης ἡρέμα ἐπιγελάσας,

τάχιστα om. Bekk., add. Bodl. and other mss. 1 ἀπὸ τῆς κλίνης om. Bodl., bracketed by Herm. 6 Τί δαί Bekk. with one ms. 8 σαφῶς Bodl. Herm. σαφές Bekk. Stallb. with the other mss. 15 οὖν δὴ ποτε Bekk. δὴ οὖν Bodl. and most mss. 24 ἔστιν ὅτε κ. τ. λ.: see exeg. comm. and the discussions by Kock, 'Hermes' 2



B Ἴττω Ζεὺς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών. Καὶ γὰρ ἂν  
 δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ  
 μέντοι ἀλλ' ἴσως ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορ-  
 ρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τινι φρουρᾷ  
 ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης 5  
 λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τις μοι φαίνεται  
 καὶ οὐ ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι  
 δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς  
 ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτη-  
 μάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως; Ἐμοιγε, 10  
 C ἔφη ὁ Κέβης. Οὐκοῦν, ἦ δ' ὅς, καὶ σὺ ἂν τῶν σαυτοῦ  
 κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτινύνοι, μὴ σημήναντός  
 σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνοις ἂν αὐτῷ,  
 καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν; Πάννυ γ', ἔφη.  
 Ἴσως τοίνυν ταύτη οὐκ ἄλογον, μὴ πρότερον αὐτὸν 15  
 ἀποκτινύναι δεῖν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπι-  
 πέμψῃ, ὥσπερ καὶ τὴν νῦν παροῦσαν ἡμῖν.

VII. Ἄλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται.  
 ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν  
 D ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, 20  
 εἴπερ ὁ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεῶν τε εἶναι  
 τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα  
 εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ  
 ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν  
 αὐτῶν οἵπερ ἄριστοὶ εἰσι τῶν ὄντων ἐπιστάται, θεοί, 25  
 οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γε αὐτοῦ οἶεται  
 ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος· ἀλλ'  
 E ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον

p 128—135. Bonitz, ib. 307—312. Kock, ib. 462—465. Cron,  
 'jahrbücher,' 1867, p. 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελο-  
 μένους Bekk. against the Bodl. and most of the other mss. 16 πρὶν  
 ἂν Heindorf. c.j Bekk., ἂν om. all mss. Stallb. Herm. εὐδὲ Herm.  
 δ add. Bodl. supra lin., and all other mss. give the article. 26 αὐ-

εἶναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ  
 δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅ,τι μάλιστα  
 παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων  
 ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι.  
 5 καίτοι οὕτως, ὦ Σώκρατες, τοῦναντίον εἶναι εἰκὸς ἢ ὁ  
 νῦν δὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν  
 ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας χαίρειν. ἀκού-  
 σας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ  
 Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς Ἀεῖ 63  
 10 τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάννυ  
 εὐθέως ἐθέλει πείθεσθαι ὅ,τι ἂν τις εἴπῃ. Καὶ ὁ  
 Σιμμίας Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, νῦν γέ μοι δοκεῖ  
 τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι  
 ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους αὐτῶν  
 15 φεύγοιεν καὶ ῥαδίως ἀπαλλάττοντο αὐτῶν; καὶ μοι  
 δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω ῥαδίως B  
 φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, ὡς  
 αὐτὸς ὁμολογεῖς, θεοὺς. Δίκαια, ἔφη, λέγετε. οἶμαι  
 γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι  
 20 ὥσπερ ἐν δικαστηρίῳ. Πάννυ μὲν οὖν, ἔφη ὁ Σιμμίας.  
 VIII. Φέρε δὴ, ἢ δ' ὅς, πειραθῶ πιθανώτερον πρὸς  
 ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,  
 ἔφη, ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ὥμην ἥξειν  
 πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθούς,  
 25 ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους  
 τῶν ἐνθάδε, ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ·  
 νῦν δὲ εὖ ἴστε ὅτι παρ' ἀνδρας τε ἐλπίζω ἀφίξεσθαι  
 ἀγαθούς· καὶ τοῦτο μὲν οὐκ ἂν πάννυ δισχυρισαίμην· C

τοῦ Bodl. ἑαυτοῦ Bekk. 3 Perhaps we should write παραμένειν· διὸ ἀλόγιστος ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που κ. τ. λ. 12 νῦν γε δοκεῖ τί μοι καὶ αὐτῷ Bekk.: the order adopted in the text is found in the Bodl. 14 ἀμείνους αὐτῶν Bekk. with only one ms. 21 πρὸς ὑμᾶς πιθανώτερον Bekk. Stallb. with all mss. in their favour, the

ὅτι μέντοι παρὰ θεοὺς δεσπότης πάνυ ἀγαθοὺς ἤξειν,  
 εὖ ἴστε ὅτι, εἴπερ τι ἄλλο τῶν τοιούτων, δισχυρι-  
 σαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως  
 ἀγανακτῶ, ἀλλ' εὐελπίς εἶμι εἶναί τι τοῖς τετελευτη-  
 κόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον 5  
 τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Τί οὖν, ἔφη ὁ Σιμμίας, ὦ  
 Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῷ ἔχεις  
 Δ ἀπιέναι, ἢ καὶ ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε  
 δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἀπο-  
 λογία ἔσται, ἐὰν ἄπερ λέγεις ἡμᾶς πείσῃς. Ἄλλα 10  
 πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψώ-  
 μεθα, τί ἐστίν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.  
 Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι  
 μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον, ὅτι χρή  
 σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερ- 15  
 μαίνεισθαι μᾶλλον διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον  
 Ε προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίστε ἀναγκάζεσθαι  
 καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας.  
 καὶ ὁ Σωκράτης, Ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον  
 τὸ ἑαυτοῦ παρασκευαζέτω ὡς καὶ δις δώσων, ἐὰν δὲ 20  
 δέῃ, καὶ τρίς. Ἄλλα σχεδὸν μὲν τι ἦδη, ἔφη ὁ  
 Κρίτων· ἀλλὰ μοι πάλαι πράγματα παρέχει. Ἔα  
 αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι  
 ἦδη τὸν λόγον ἀποδοῦναι, ὥς μοι φαίνεται εἰκότως  
 64 ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν 25  
 μέλλων ἀποθανεῖσθαι καὶ εὐελπίς εἶναι ἐκεῖ μέγιστα  
 οἶσεσθαι ἀγαθὰ, ἐπειδὴν τελευτήσῃ. πῶς ἂν οὖν δὴ  
 τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειρά-  
 σομαι φράσαι.

Bodl. excepted. 7 *πότερον αὐτὸς Bekk. πότερον om. Bodl. pr. m. and many other mss. Stallb. Herm.* 9 *ἢ ἀπολογία Bekk. Stallb. with all mss. excepting the Bodl. which omits ἢ.* 11 *πειράσομαι γε Bekk. against the Bodl. and most mss.* 21 *ἦδειν the mss. ἦδη Bekk. after*

ΙΧ. Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς  
 ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους, ὅτι  
 οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ  
 τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δῆπου ἂν εἴη  
 5 προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο,  
 ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν, ὃ πάλαι προεθυμοῦντό  
 τε καὶ ἐπετήδευον. καὶ ὁ Σιμμίας γελάσας Νῆ τὸν  
 Δία, ἔφη, ὦ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- B  
 σείοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν δὴ τοὺς  
 10 πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάνυ εἰ-  
 ρῆσθαι εἰς τοὺς φιλοσοφοῦντας καὶ ξυμφάναι ἂν τοὺς  
 μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ, ὅτι τῷ ὄντι οἱ  
 φιλοσοφοῦντες θανατῶσι καὶ σφᾶς γε οὐ λεληθάσιν  
 ὅτι ἄξιοί εἰσι τοῦτο πάσχειν. Καὶ ἀληθῆ γ' ἂν  
 15 λέγοιεν, ὦ Σιμμία, πλήν γε τοῦ σφᾶς μὴ λεληθέναι.  
 λέληθε γὰρ αὐτοὺς ἥ τε θανατῶσι καὶ ἥ ἄξιοί εἰσι  
 θανάτου καὶ οἴου θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι.  
 εἴπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C  
 ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη  
 20 ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς  
 ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ εἶναι τοῦτο  
 τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν  
 αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν  
 ἀπὸ τοῦ σώματος ἀπαλλαγείσαν αὐτὴν καθ' αὐτὴν  
 25 εἶναι; Ἄρα μὴ ἄλλο τι ἢ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ  
 τοῦτο, ἔφη. Σκέψαι δὴ, ὦ ἄγαθέ, ἐὰν ἄρα καὶ σοὶ  
 ξυνδοκῇ ἅπερ καὶ ἐμοί. ἐκ γὰρ τούτων μᾶλλον οἶμαι D  
 ἡμᾶς εἰσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοι φιλο-  
 σόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς  
 30 καλουμένας τὰς τοιάσδε, οἶον σίτων τε καὶ ποτῶν;

Photius Lex. p. 50. 6 προεθυμοῦντο Bodl. προϋθυμοῦντο Bekk.  
 22 τὸ om. Bodl. Herm. 25 ἢ θάνατος Herm. ἢ ὁ θάνατος the  
 old edd. and so far as I see the Bodl. ἢ om. Bekk. Stallb. 30 σι-

Ἦκιστα γε, ὦ Σώκρατες, ἔφη ὁ Σιμμίας. Τί δέ; τὰς τῶν ἀφροδισίων; Οὐδαμῶς. Τί δέ; τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ 5  
 Ε σῶμα πότερον τιμᾶν σοι δοκεῖ ἢ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν; Ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅλως δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, 10  
 65 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἐμοιγε. Ἄρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δῆλός ἐστιν ὁ φιλόσοφος ἀπολύων ὅ,τι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων; Φαίνεται. Καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς 15  
 ἀνθρώποις, ᾧ μὴδὲν ἡδὺ τῶν τοιούτων μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείναι τοῦ τεθνάναι ὁ μὴδὲν φροντίζων τῶν ἡδονῶν αἱ διὰ τοῦ σώματός εἰσιν. Πάνυ μὲν οὖν ἀληθὴ λέγεις.

Χ. Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως 20  
 κτήσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, εἴαν τις αὐτὸ  
 Β ἐν τῇ ζητήσῃ κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε λέγω· ἄρα ἔχει ἀληθείαν τινα ὅψις τε καὶ ἀκοὴ τοῖς ἀνθρώποις, ἣ τὰ γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν αἰεὶ θρυλοῦσιν, ὅτι οὗτ' ἀκούομεν ἀκριβὲς οὐδὲν 25  
 οὐτε ὁρῶμεν; καίτοι εἰ αἶται τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι μὴδὲ σαφεῖς, σχολῇ αἱ γε ἄλλαι· πᾶσαι γάρ που τούτων φαυλότεραι εἰσιν· ἢ σοι οὐ δοκοῦσιν; Πάνυ μὲν οὖν, ἔφη. Πότε οὖν, ἢ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν μὲν γὰρ μετὰ τοῦ 30

σώματος ἐπιχειρῇ τι σκοπεῖν, δῆλον ὅτι τότε ἕξαπα- C  
 τᾶται ὑπ' αὐτοῦ. Ἀληθῇ λέγεις. Ἄρ' οὖν οὐκ ἐν τῷ  
 λογίζεσθαι, εἴπερ που ἄλλοθι, κατὰ δῆλον αὐτῇ γίγνεται  
 τι τῶν ὄντων; Ναί. Λογίζεται δέ γέ που τότε κάλ-  
 5 λιστα, ὅταν μηδὲν τούτων αὐτὴν παραλυπῇ, μήτε  
 ἀκοὴ μήτε ὄψις μήτε ἀλγηδὼν μηδέ τις ἡδονή, ἀλλ' ὅ,τι  
 μάλιστα αὐτὴ καθ' αὐτὴν γίγνηται ἐώσα χαίρειν τὸ  
 σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ  
 μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος. Ἔστι ταῦτα.  
 10 Οὐκοῦν καὶ ἐνταῦθα ἢ τοῦ φιλοσόφου ψυχὴ μάλιστα D  
 ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ  
 καθ' αὐτὴν γίγνεσθαι; Φαίνεται. Τί δὲ δὴ τὰ τοιάδε,  
 ὦ Σιμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; Φαμέν  
 μέντοι νῆ Δία. Καὶ καλόν γέ τι καὶ ἀγαθόν; Πῶς  
 15 δ' οὗ; Ἦδη οὖν πῶποτέ τι τῶν τοιούτων τοῖς ὀφθαλ-  
 μοῖς εἶδες; Οὐδαμῶς, ἦ δ' ὅς. Ἄλλ' ἄλλη τινὶ αἰ-  
 σθήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν: λέγω δὲ  
 περὶ πάντων, οἷον μεγέθους πέρι, ὑγιείας, ἰσχύος, καὶ  
 τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς οὐσίας, ὃ τυγχάνει  
 20 ἑκάστον ὄν· ἄρα διὰ τοῦ σώματος αὐτῶν τὰ ληθέστατον E  
 θεωρεῖται, ἢ ὧδ' ἔχει· ὃς ἂν μάλιστα ἡμῶν καὶ ἀκρι-  
 βέστατα παρασκευάσῃται αὐτὸ ἑκάστον διανοηθῆναι  
 περὶ οὗ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γινῶναι  
 ἑκάστον; Πάνυ μὲν οὖν. Ἄρ' οὖν ἐκείνος ἂν τοῦτο  
 25 ποιήσῃε καθαρῶτατα, ὅστις ὅ,τι μάλιστα αὐτῇ τῇ  
 διανοίᾳ ἴοι ἐφ' ἑκάστον, μήτε τὴν ὄψιν παρατιθέμενος  
 ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἰσθησιν ἐφέλκων 66  
 μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτὴν  
 εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλι-  
 30 κρινὲς ἑκάστον ἐπιχειροῖ θηρεῦειν τῶν ὄντων, ἀπαλ-

6 μηδέ τις Bodl. μήτε τις Bekk. Stallb. with the other mss.

14 αὐ καλόν γέ τοι Bekk. partly from Heindorf's conj. οὐ καλόν γέ  
 τι Bodl. (?) and other mss. 30 ἐπιχειροῖ Bodl. pr. m. ἐπιχειροῖη

λαγείς ὅ,τι μάλιστα ὀφθαλμῶν τε καὶ ὠτων καὶ ὡς ἔπος εἰπεῖν ξύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ οὐκ ἐώντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν, ὅταν κοινωνῇ, ἅρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἴπερ τις καὶ ἄλλος, ὁ τευξόμενος τοῦ ὄντος; Ὑπερ- 5 φυῶς, ἔφη ὁ Σιμμίας, ὡς ἀληθῇ λέγεις, ὦ Σώκρατες.

B XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάυδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαυτ' ἅττα λέγειν, ὅτι κινδυνεύει τοι ὥσπερ ἀτραπός τις ἡμᾶς ἐκφέρειν μετὰ 10 τοῦ λόγου ἐν τῇ σκέψει, ἅτι. ἕως ἂν τὸ σῶμα ἔχωμεν καὶ ξυμπεφυρμένη ἢ ἡμῶν ἢ ψυχῇ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν· φαμὲν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν· 15

C ἔτι δὲ ἂν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέ- 20 ποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι

D ἡμῖν γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ 25 τούτου ἀσχολίαν ἄγομεν φιλοσοφίας περὶ διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, ἐάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐτὸ πανταχοῦ παραπίπτειν θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ 30

edd. 13 κτησόμεθα Bekk. with two mss. κτησώμεθα all other mss. On this § see also Bonitz 'Zeitschrift für östr. gymnasien' 1866, mai, p. 309—312.

δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές, ἀλλὰ τῷ ὄντι  
 ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσε-  
 σθαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον Ε  
 αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ  
 5 ἐπιθυμούμεν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως,  
 ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δὲ  
 οὐ. εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθα-  
 ρῶς γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι  
 τὸ εἰδέναι ἢ τελευτήσασι· τότε γὰρ αὐτῇ καθ' αὐτὴν 67  
 10 ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ  
 ἐν ᾧ ἂν ζώμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτω ἐσόμεθα  
 τοῦ εἰδέναι, ἐὰν ὅ,τι μάλιστα μηδὲν ὀμιλῶμεν τῷ  
 σώματι μηδὲ κοινωνῶμεν, ὅ,τι μὴ πᾶσα ἀνάγκη, μηδὲ  
 ἀναπιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν  
 15 ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ  
 οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι τῆς τοῦ σώματος  
 ἀφροσύνης, ὡς τὸ εἶκός, μετὰ τοιούτων τε ἐσόμεθα καὶ  
 γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές· (τοῦτο Β  
 δ' ἐστὶν ἴσως τὸ ἀληθές.) μὴ καθαρῷ γὰρ καθαρῷ  
 20 ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἶμαι, ὦ Σιμμία,  
 ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν  
 πάντας τοὺς ὀρθῶς φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως;  
 Παντός γε μᾶλλον, ὦ Σώκρατες.

XII. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτ' ἀληθῆ, ὦ  
 25 ἐταῖρε, πολλὴ ἐλπίς ἀφικομένῳ οἱ ἐγὼ πορεύομαι, ἐκεῖ  
 ἱκανῶς, εἴπερ· που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ  
 πολλὴν πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν,  
 ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη μετὰ C  
 ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλῳ ἀνδρί, ὃς ἡγείται οἱ  
 30 παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.  
 Πάννυ μὲν οὖν, ἔφη ὁ Σιμμίας. Κάθαρσις δὲ εἶναι ἄρα



οὐ τοῦτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται,  
 τὸ χωρίζειν ὅ,τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν  
 καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώμα-  
 τος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ  
 τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα 5  
 D μόνην καθ' αὐτήν, ἐκλυομένην ὥσπερ ἐκ δεσμῶν ἐκ τοῦ  
 σώματος; Πάνν μὲν οὖν, ἔφη. Οὐκοῦν τοῦτό γε θάνα-  
 τος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώμα-  
 τος; Παντάπασί γ', ἡ δ' ὅς. Λύειν δέ γε αὐτήν, ὥς  
 φάμεν, προθυμούνται ἀεὶ μάλιστα καὶ μόνοι οἱ φιλοσο- 10  
 φοῦντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν  
 φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος,  
 ἡ οὐ; Φαίνεται. Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γε-  
 λοῖον ἂν εἴη ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ  
 E ὅ,τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῆν, κἄπειθ' 15  
 ἦκοντος αὐτῷ τούτου ἀγανακτεῖν; οὐ γελοῖον; Πῶς δ'  
 οὐ; Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσο-  
 φοῦντες ἀποθνήσκουν μελετῶσι, καὶ τὸ τεθνάναι ἥκιστ'  
 αὐτοῖς ἀνθρώπων φοβερόν. ἐκ τῶνδε δὲ σκόπει. εἰ  
 γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ 20  
 καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ  
 γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν  
 ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν, οἱ ἀφικομένοις  
 68 ἐλπίς ἐστίν οὗ διὰ βίου ἥρων τυχεῖν· ἥρων δὲ φρονή-  
 σεως· ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι ξυνόντος 25  
 αὐτοῖς; ἡ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 μόνην is considered spurious by Cobet Var. Lect. p. 165. 'Quia apparet dici τὸ σῶμα εἶναι οἷον δεσμὰ τῆς ψυχῆς, emenda ὥσπερ ἐκ δεσμῶν τοῦ σώματος: adiecit nescio quis alteram prae-positionem, ne δεσμὰ τοῦ σώματος dici viderentur.' Cobet Var. Lect. p. 165. 16 οὐ γελοῖον; considered spurious by Cobet Nov. Lect. p. 111. 22 εἰ φοβοῖντο: 'repetitum εἰ sciolo debetur' Cobet, Nov. Lect. p. 102. 25 διαβέβληντο Bekk. against the Bodl. and most mss.

υιέων ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς  
 Ἄιδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς  
 τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ ξυνέσεσθαι·  
 φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα  
 5 τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι  
 αὐτῇ ἀξίως λόγου ἢ ἐν Ἄιδου, ἀγανακτῇ τε ἀπο-  
 θνήσκων καὶ οὐκ ἄσμενος εἰσιν αὐτόσε; οἷεσθαί γε χρή, B  
 ἐὰν τῷ ὄντι γ' ἦ, ὃ ἑταῖρε, φιλόσοφος· σφόδρα γὰρ  
 αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύ-  
 10 ξεσθαι φρονήσει ἀλλ' ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει,  
 ὅπερ ἄρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο  
 τὸν θάνατον ὁ τοιοῦτος; Πολλὴ μέντοι νῆ Δία, ἢ δ' ὅς.

XIII. Οὐκοῦν ἱκανόν σοι τεκμήριον, ἔφη, τοῦτο  
 ἀνδρὸς ὃν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖ-  
 15 σθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώμα-  
 τος; ὁ αὐτὸς δέ που οὗτος τυγχάνει ὧν καὶ φιλοχρή- C  
 ματος καὶ φιλότιμος, ἥτοι τὰ ἕτερα τούτων ἢ ἀμφό-  
 τερα. Πάνυ, ἔφη, ἔχει οὕτως ὡς λέγεις. Ἄρ' οὖν,  
 ἔφη, ὃ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς  
 20 οὕτω διακειμένοις μάλιστα προσήκει; Πάντως δῆπον,  
 ἔφη. Οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ  
 ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ  
 ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, ἄρ' οὐ  
 τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος  
 25 ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν; Ἀνάγκη, ἔφη. D  
 Εἰ γὰρ ἐθέλησεις, ἢ δ' ὅς, ἐννοῆσαι τὴν γε τῶν ἄλλων  
 ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.  
 Πῶς δῆ, ὃ Σώκρατες; Οἶσθα, ἢ δ' ὅς, ὅτι τὸν θάνατον  
 ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι;  
 30 Καὶ μάλα, ἔφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπο-

18 Πάνυ γ' Bekk. Stallb. γε om. Bodl. and other mss. 19 ἀν-  
 δρία Bekk. against the Bodl. 26 ἐθέλησεις Bodl. Herm. ἐθέλεις Bekk.

μένουσιν αὐτῶν οἱ ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομέ-  
 νωσιν; "Εστι ταῦτα. Τῷ δεδιέναι ἄρα καὶ δέει ἀν-  
 δρεῖοί εἰσι πάντες πλὴν οἱ φιλόσοφοι. καίτοι ἄτοπόν  
 Ε γε δέει τινὰ καὶ δειλιά ἀνδρεῖον εἶναι. Πάνυ μὲν οὖν.  
 Τί δέ; οἱ κόσμιοι αὐτῶν οὐ ταῦτὸν τοῦτο πεπόνθασιν· 5  
 ἀκολασία τινὲ σῶφρονές εἰσι; καίτοι φαμέν γέ που  
 ἀδύνατον εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ  
 ὅμοιον εἶναι τὸ πάθος τὸ περὶ ταύτην τὴν εὐήθη σω-  
 φροσύνην· φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθῆναι  
 καὶ ἐπιθυμούντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων 10  
 κρατούμενοι. καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν  
 69 ἡδονῶν ἄρχεσθαι· ἀλλ' ὅμως ξυμβαίνει αὐτοῖς κρατου-  
 μένοις ὑφ' ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ'  
 ὅμοιον ἐστὶν ᾧ νῦν δὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκο-  
 λασίαν αὐτοὺς σεσωφρονίσθαι. "Εοικε γάρ. "Ω μακά- 15  
 ριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν  
 ἀλλαγὴ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας  
 καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μεῖζω  
 πρὸς ἐλάττω, ὥσπερ νομίσματα, ἀλλ' ἢ ἐκείνο μόνον  
 τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλ- 20  
 Β λάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ μετὰ  
 τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ἢ καὶ  
 ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδη  
 ἀληθοῦς ἀρετὴ μετὰ φρονήσεως, καὶ προσγιγνομένων  
 καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν 25  
 ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονή-  
 σεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία  
 τις ἢ ἡ τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε  
 καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ, τὸ δ' ἀληθὲς τῷ ὄντι

Stallb. with other mss. 27 ἀνδρίαν Bekk. (so again 69 B C). 5 Τί  
 δαί Bekk. 28 ἀρετὴ ἢ Bekk. ἢ is not in the mss.: the Bodl.  
 and the better class have merely ἀρετὴ: two mss. "ΠΓ" add  
 ἡ, one καὶ, and Heindorf conjectured ἢ. 29 ἔχῃ Bodl. Bekk.

ἢ κάθαρσίς τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο- C  
 σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρο-  
 νησις μὴ καθαρμός τις ἦ. καὶ κινδυνεύουσι καὶ οἱ τὰς  
 τελετὰς ἡμῖν οὗτοι καταστήσαντες οὐ φαῦλοί τινες  
 5 εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι ὅτι ὃς ἂν ἀμύ-  
 ητος καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται, ἐν βορβόρῳ  
 κείσεται, ὃ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκείσε  
 ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ δὴ, φασὶν οἱ  
 περὶ τὰς τελετὰς, ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ  
 10 τε παῦροι· οὗτοι δ' εἰσὶ κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλ- D  
 λοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὦν δὲ καὶ ἐγὼ κατὰ  
 γε τὸ δυνατὸν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ  
 τρόπῳ προϋθυμήθην γενέσθαι· εἰ δὲ ὀρθῶς προϋθυμή-  
 θην καὶ τι ἡνυσάμην, ἐκείσε ἐλθόντες τὸ σαφὲς εἰσό-  
 15 μεθα, ἐὰν θεὸς ἐθέλῃ, ὀλίγον ὕστερον, ὥς ἐμοὶ δοκεῖ.  
 ταῦτ' οὖν ἐγὼ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολο-  
 γοῦμαι, ὥς εἰκότως ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε  
 δεσπότης οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος E  
 κακῇ οὐδὲν ἦττον ἢ ἐνθάδε δεσπότης τε ἀγαθοῖς ἐν-  
 20 τεύξεσθαι καὶ ἐταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-  
 ἔχει· εἴ τι οὖν ὑμῖν πιθανώτερός εἰμι ἐν τῇ ἀπολογίᾳ  
 ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.

XIV. Εἰπόντος δὲ τοῦ Σωκράτους ταῦτα ὑπολα-  
 βὼν ὁ Κέβης ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε  
 25 δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλήν 70  
 ἀπιστίαν παρέχει τοῖς ἀνθρώποις μὴ, ἐπειδὰν ἀπαλ-  
 λαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνη τῇ ἡμέρᾳ

ἔχουσα Stallb. and Herm. with many mss.: but this is no doubt the emendation of a grammarian who attempted to make the construction smoother. 14 ἡνυσάμην cod. Aug. Bekk. Stallb. ἡνύσα-  
 μεν Herm. (Ast, Bernhardt 'Syntax' p. 416) with the other mss. 24 δοκεῖ ἔμοιγε Bekk., but the above order is warranted by the Bodl. and many other mss., also by Stobaeus Ecl. Phys. p. 328 Gaisf.

διαφθείρηται τε καὶ ἀπολλύηται, ἥ ἂν ὁ ἄνθρωπος  
 ἀποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ  
 ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα  
 οὔχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ, ἐπεὶ  
 εἴπερ εἴη που αὐτὴ καθ' αὐτὴν ξυνηθροισμένη καὶ 5  
 ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες,  
 Β πολλὰ ἂν ἐλπίς εἴη καὶ καλή, ὦ Σώκρατες, ὡς ἀληθὴ  
 ἐστὶν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης  
 παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ  
 ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ 10  
 φρόνησιν. Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης·  
 ἀλλὰ τί δὴ ποιῶμεν; ἡ περὶ αὐτῶν τούτων βούλει  
 διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχει· εἴτε μή; Ἐγὼ γ'  
 οὔν, ἔφη ὁ Κέβης, ἡδέως ἂν ἀκούσαιμι, ἥντινα δόξαν  
 ἔχεις περὶ αὐτῶν. Οὐκ οἶμαι, ἡ δ' ὅς ὁ Σω- 15  
 C κράτης, εἰπείν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδιοποιὸς  
 εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους  
 ποιοῦμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

XV. Σκεψόμεθα δὲ αὐτὸ τῇδέ πῃ, εἴτε ἄρα ἐν  
 Ἄιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων 20  
 εἴτε καὶ οὔ. παλαιὸς μὲν οὔν ἔστι τις λόγος, οἱ με-  
 μνήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν  
 γε δεῦρο ἀφικνοῦνται καὶ γίγνονται ἐκ τῶν τεθνεώτων·  
 καὶ εἰ τοῦθ' οὕτως ἔχει, πάλιν γίγνεσθαι ἐκ τῶν ἀπο-  
 θανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ 25  
 D ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίγνοντο μὴ οὔσαι,  
 καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ' εἶναι, εἰ τῷ ὄντι  
 φανερόν γίγνοιτο ὅτι οὐδαμόθεν ἄλλοθεν γίγνονται οἱ

1 ἄνθρωπος Bekk. 5 καθ' ἑαυτὴν Bekk. against the Bodl.  
 16 κωμωδοποιός Bekk.: but κωμωδιοποιός is given by the Bodl.  
 and the best mss.; see Apol. 18 D. 25 ἄλλο τι ἢ εἶεν Bodl.; Bekk.  
 omits ἦ. ἡμῶν αἱ ψυχαὶ Bekk. against the Bodl. 28 γίγνοιτο Bodl.  
 Herm. Stallb. γένοιτο Bekk.

ζῶντες ἢ ἐκ τῶν τεθνεώτων · εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου  
 ἄν του δέοι λόγου. Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Μὴ  
 τοίνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μόνον τοῦτο, εἰ  
 βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ  
 5 φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ  
 πάντων ἰδωμεν, ἅρ' οὕτως γίγνεται πάντα, οὐκ ἄλλο-  
 θεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὃν Ε  
 τοιούτόν τι, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που  
 καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει.  
 10 τοῦτο οὖν σκεψώμεθα, ἅρα ἀναγκαῖον, ὅσοις ἔστι τι  
 ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ  
 αὐτῷ ἐναντίου. οἷον ὅταν μείζόν τι γίγνηται, ἀνάγκη  
 που ἐξ ἐλάττονος ὄντος πρότερον ἔπειτα μείζον γί-  
 γνεσθαι; Ναί. Οὐκοῦν καὶ ἐλάττον γίγνηται, ἐκ 71  
 15 μείζονος ὄντος πρότερον ὕστερον ἐλάττον γενήσεται;  
 Ἔστιν, ἔφη, οὕτω. Καὶ μὴν ἐξ ἰσχυροτέρου τὸ ἀσθε-  
 νέστερον καὶ ἐκ βραδυτέρου τὸ θᾶπτον; Πάνυ γε. Τί  
 δέ; ἄν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν  
 δικαιότερον, ἐξ ἀδικωτέρου; Πῶς γὰρ οὐ; Ἰκανῶς οὖν,  
 20 ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ  
 ἐναντίων τὰ ἐναντία πράγματα; Πάνυ γε. Τί δ' αὖ;  
 ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων  
 πάντων τῶν ἐναντίων δυοῖν ὄντοι δύο γενέσεις, ἀπὸ  
 μὲν τοῦ ἐτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἐτέρου Β  
 25 πάλιν ἐπὶ τὸ ἕτερον · μείζονος μὲν γὰρ πράγματος καὶ  
 ἐλάττονος μεταξὺ αὐξήσις καὶ φθίσις, καὶ καλοῦμεν  
 οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν; Ναί, ἔφη.  
 Οὐκοῦν καὶ διακρίνεσθαι, καὶ συγκρίνεσθαι, καὶ ψύχε-  
 σθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, καὶ εἰ μὴ

6 ἅπαντα Bekk. πάντα Bodl. and other mss. 16 ἰσχυροτέρου γε Bekk. against the Bodl. 17 τί δαί Bekk. 18 ἐὰν Bekk. ἂν Bodl. 25 μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting in several mss.

χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίγνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσιν τε εἶναι ἐξ ἑκατέρων εἰς ἄλληλα; Πάνυ μὲν οὖν, ἦ δ' ὅς.

- C XVI. Τί οὖν; ἔφη, τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ 5  
τῷ ἐγρηγορέναι τὸ καθεύδειν; Πάνυ μὲν οὖν, ἔφη.  
Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξὺ δύο δυοῖν ὄντων; Πῶς γὰρ οὐ; Τὴν μὲν τοίνυν ἑτέραν συζυγίαν ὦν νῦν δὴ ἔλεγον ἐγὼ σοι, ἔφη, 10  
ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις · σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι  
D γίγνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν 15  
δὲ ἀνεγείρεσθαι. ἱκανῶς σοι, ἔφη, ἦ οὐ; Πάνυ μὲν οὖν. Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι; Ἐγωγε. Γίγνεσθαι δὲ ἐξ ἀλλήλων; Ναί. Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον; Τὸ τεθνηκός, ἔφη. Τί δέ, ἦ δ' ὅς, 20  
ἐκ τοῦ τεθνεώτος; Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά  
E τε καὶ οἱ ζῶντες γίγνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου. Ἐοικεν. Οὐκοῦν καὶ τοῖν γεγεσέοιν τοῖν περὶ ταῦτα ἢ γ' ἑτέρα σαφὴς 25  
οὔσα τυγχάνει · τὸ γὰρ ἀποθνήσκειν σαφὲς δήπου, ἦ οὐ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἦ δ' ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν ἐναντίαν γένεσιν, ἀλλὰ ταύτη χωλὴ ἔσται ἢ φύσις; ἢ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν; Πάντως που, ἔφη. 30

3 ἐξ ἑκατέρων εἰς Bodl. Herm. Stallb.; ἑκατέρου (without ἐξ) εἰς Bekk. 4 Πάνυ γ' Bekk. Πάνυ μὲν οὖν Bodl. 20 Τί δαί Bekk.

Τίνα ταύτην; Τὸ ἀναβιώσκεσθαι. Οὐκοῦν, ἡ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν τεθνεώτων ἂν εἴη 72 γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ ἀναβιώσκεσθαι; Πάνν γε. Ὅμολογεῖται ἄρα ἡμῖν καὶ ταύτῃ τοὺς 5 ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἦττον ἢ τοὺς τεθνεώτας ἐκ τῶν ζώντων· τούτου δὲ ὄντος ἰκανόν που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναί που, ὅθεν δὴ πάλιν γίγνεσθαι. Δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν ὁμολογημένων 10 ἀναγκαῖον οὕτως ἔχειν.

XVII. Ἴδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' ἀδίκως ὁμολογήκαμεν, ὥς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰὲ ἀνταποδιδόη τὰ ἕτερα τοῖς ἐτέροις γιγνόμενα ὥσπερ εἰ B κύκλῳ περιούντα, ἀλλ' εὐθείᾳ τις εἴη ἡ γένεσις ἐκ τοῦ 15 ἐτέρου μόνου εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτοι πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπὴν ποιοῖτο, οἷσθ' ὅτι πάντα τελευτώντα τὸ αὐτὸ σχῆμα ἂν σχοίη καὶ τὸ αὐτὸ πάθος ἂν πάθῃ καὶ παύσαιτο γιγνόμενα; Πῶς λέγεις, ἔφη. Οὐδὲν χαλεπόν, ἡ δ' ὅς, ἐννοῆσαι ὃ λέγω· 20 ἀλλ' οἷον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδόη γιγνόμενον ἐκ τοῦ καθεύδοντος, οἷσθ' ὅτι τελευτώντα πάντ' ἂν λῆρον τὸν Ἐνδυμίωνα C ἀποδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο, διὰ τὸ καὶ τᾶλλα πάντα ταῦτὸν ἐκείνῳ πεπονθέναι, καθεύδειν. καὶ εἰ ξυγ- 25 κρίνοιτο μὲν πάντα, διακρίνοιτο δὲ μή, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὥσαύτως δέ, ὦ φίλε Κέβης, εἰ ἀποθνήσκει μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο,

11 τοίνυν οὕτως Bodl. Herm. Stallb., οὕτως om. Bekk. with the other mss. 22 πάντ' ἂν Bekk. from a conj. by Fischer: πάντα the mss. 27 καὶ εἰ Bekk. καὶ om. Bodl. Herm.



ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ  
 D μηδὲν ζῆν; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γί-  
 γνοιτο, τὰ δὲ ζῶντα θνήσκοι, τίς μηχανὴ μὴ οὐχὶ πάντα  
 καταναλωθῆναι εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ,  
 ἔφη ὁ Κέβης, ὃ Σώκρατες, ἀλλὰ μοι δοκεῖς παντά- 5  
 πασιν ἀληθῆ λέγειν. Ἔστι γάρ, ἔφη, ὃ Κέβης, ὡς  
 ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα  
 οὐκ ἐξαπατῶμενοι ὁμολογοῦμεν, ἀλλ' ἔστι τῷ ὄντι καὶ  
 τὸ ἀναβιώσκεσθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας  
 γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς 10  
 E μὲν γ' ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μὲν, ἔφη ὁ Κέβης ὑπολαβὼν, καὶ  
 κατ' ἐκείνόν γε τὸν λόγον, ὃ Σώκρατες, εἰ ἀληθὴς  
 ἐστίν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις  
 οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὔσα, καὶ κατὰ 15  
 τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὲ χρόνῳ μεμα-  
 θηκέναι ἃ νῦν ἀναμιμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ  
 μὴ ἦν που ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ  
 73 εἶδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατόν τι ἔοικεν ἢ  
 ψυχὴν εἶναι. Ἄλλ', ὃ Κέβης, ἔφη ὁ Σιμμίας ὑπολα- 20  
 βὼν, ποῖαι τούτων αἱ ἀποδείξεις; ὑπόμνησόν με· οὐ  
 γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. Ἐνὶ μὲν λόγῳ,  
 ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτῶμενοι οἱ ἀνθρωποι,  
 εἴαν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ἢ ἔχει·  
 καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ 25  
 ὀρθὸς λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσειν. ἔπειτα  
 εἴαν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιού-  
 B των, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως  
 ἔχει. Εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθει, ὃ Σιμμία, ὁ

10-11 The words καὶ ταῖς μὲν γε — κακαῖς κάκιον are bracketed by Stallb.: see exeg. comm. 26 τοῦτο ποιήσειν Bodl. Herm. Stallb. τοῦτο ποιεῖν Bekk. with other mss.

Σωκράτης, σκέψαι ἂν τῇδέ πῃ σοι σκοπούμενῳ συνδό-  
 ξῃ. ἀπιστεῖς γὰρ δὴ, πῶς ἡ καλουμένη μάθησις  
 ἀνάμνησις ἐστίν; Ἀπιστῶ μὲν ἔγωγε, ἦ δ' ὅς ὁ  
 Σιμμίας, οὐ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὗ  
 5 ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδόν γε ἐξ ὧν Κέβητος  
 ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν  
 μέντ' ἂν ἦττον ἀκούοιμι νῦν, σὺ πῇ ἐπεχείρησας λέγειν.  
 Τῇδε ἔγωγε, ἦ δ' ὅς. ὁμολογοῦμεν γὰρ δῆπου, εἴ τίς C  
 τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν ποτε  
 10 ἐπίστασθαι. Πάνν γε, ἔφη. Ἄρ' οὖν καὶ τότε ὁμο-  
 λογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται τρόπῳ τοιούτῳ,  
 ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε· εἰάν τις  
 τι πρότερον ἢ ἰδὼν ἢ ἀκούσας ἢ τινα ἄλλην αἴσθησιν  
 λαβὼν μὴ μόνον ἐκεῖνο γνῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ,  
 15 οὐ μὴ ἡ αὐτὴ ἐπιστήμη ἀλλ' ἄλλη, ἂρ' οὐχὶ τοῦτο  
 δικαίως ἐλέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν ἐννοίαν ἔλα-  
 βεν; Πῶς λέγεις; Οἷον τὰ τοιάδε· ἄλλη που ἐπι- D  
 στήμη ἀνθρώπου καὶ λύρας. Πῶς γὰρ οὐ; Οὐκοῦν  
 οἶσθα ὅτι οἱ ἐρασταί, ὅταν ἴδωσι λύραν ἢ ἱμάτιον ἢ  
 20 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἶωθε χρῆσθαι, πά-  
 σχουσι τοῦτο· ἐγνωσάν τε τὴν λύραν καὶ ἐν τῇ δια-  
 νοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὐ ἦν ἡ λύρα; τοῦτο  
 δ' ἐστὶν ἀνάμνησις· ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν  
 πολλάκις Κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία  
 25 τοιαῦτ' ἂν εἴῃ. Μυρία μέντοι νῆ Δί', ἔφη ὁ Σιμμίας.  
 Οὐκοῦν, ἦ δ' ὅς, τὸ τοιοῦτον ἀνάμνησις τίς ἐστι; μά- E  
 λιστα μέντοι, ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἃ ὑπὸ  
 χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο; Πάνν

1 σκέψαι εἰάν Bekk. Stallb. ἂν Bodl. 12 λέγω δὲ τίνα  
 τρόπον τοῦτον Bekk. τόνδε is in the Bodl. The punctuation  
 changed by Stallb. 13 πρότερον Bodl. and other good mss. Stallb.;  
 ἕτερον Bekk. with other mss. Herm. brackets πρότερον. 16 ἐλέγομεν  
 Bodl. λέγομεν Bekk. Stallb. 19 ἢ τι ἄλλο Bekk. against the Bodl.  
 28 ἐπιλέληστο Bekk. against the Bodl. and most mss.

μὲν οὖν, ἔφη. Τί δέ; ἡ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ λύραν γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν ἰδόντα γεγραμμένον Κέβητος ἀναμνησθῆναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἰδόντα  
 74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι; Ἔστι 5  
 μέντοι, ἔφη.

XIX. Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπ' ἀνομοίων; Ξυμβαίνει. Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμιμνήσκηται τίς τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσ- 10  
 πάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου οὐ ἀνεμνήσθη; Ἀνάγκη, ἔφη. Σκόπει δὴ, ἡ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν πού τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ οὐδ' ἄλλο τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα 15  
 πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἡ μὴ-  
 B δέν; Φῶμεν μέντοι νῆ Δί', ἔφη ὁ Σιμμίας, θαυμαστώσ γε. Ἡ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν; Πάνυ γε, ἡ δ' ὅς. Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ ἐξ ὧν νῦν δὴ ἐλέγομεν, ἡ ξύλα ἡ λίθους ἡ ἄλλ' ἅττα 20  
 ἰδόντες ἴσα, ἐκ τούτων ἐκεῖνο ἐνενοήσαμεν, ἕτερον δὲ τούτων; ἡ οὐχ ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ τῇδε. ἄρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτ' ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ' οὐ; Πάνυ μὲν οὖν. Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἄνισά σοι ἐφάνη, ἡ ἢ 25  
 C ἰσότης ἀνισότης; Οὐδεπώποτε γε, ὦ Σώκρατες. Οὐ ταῦτ' ἄρ' ἐστίν, ἡ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. Ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων ἐκείνου

1 Τί δαί Bekk. 24 τῷ μὲν — τῷ δὲ Bodl. and Π pr. m. (the Tübing. is reported to have the same reading): τοτέ μὲν — τοτέ δὲ Bekk. Stallb. with most mss. 25 Τί δαί Bekk.

τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννεονόηκός τε καὶ  
 εἵληφας; Ἀληθέστατα, ἔφη, λέγεις. Οὐκοῦν ἢ ὁμοίου  
 ὄντος τούτοις ἢ ἀνομοίου; Πάνυ γε. Διαφέρει δέ γε,  
 ἢ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν ἀπὸ ταύτης τῆς  
 5 ὄψεως ἄλλο ἐννῶσῃς, εἴτε ὁμοιον εἴτε ἀνόμοιον, D  
 ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγενέσθαι. Πάνυ μὲν  
 οὖν. Τί δέ; ἢ δ' ὅς· ἢ πάσχομέν τι τοιοῦτον περὶ τὰ  
 ἐν τοῖς ξύλοις τε καὶ οἷς νῦν δὴ ἐλέγομεν τοῖς ἴσοις·  
 ἄρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ ὃ ἔστιν  
 10 ἴσον, ἢ ἐνδεῖ τι ἐκείνου τῷ μὴ τοιοῦτον εἶναι οἷον τὸ  
 ἴσον, ἢ οὐδέν; Καὶ πολὺ γε, ἔφη, ἐνδεῖ. Οὐκοῦν ὁμο-  
 λογοῦμεν ὅταν τίς τι ἰδὼν ἐννοήσῃ, ὅτι βούλεται μὲν  
 τοῦτο, ὃ νῦν ἐγὼ ὀρώ, εἶναι οἷον ἄλλο τι τῶν ὄντων,  
 ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον E  
 15 ἐκεῖνο, ἀλλ' ἔστι φαυλότερον, ἀναγκαῖον που τὸν τοῦτο  
 ἐννοοῦντα τυχεῖν προειδότα ἐκεῖνο ᾧ φησιν αὐτὸ προσ-  
 εοικέναι μὲν, ἐνδεεστερώς δὲ ἔχειν; Ἀνάγκη. Τί  
 οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς, ἢ οὔ, περὶ τε  
 τὰ ἴσα καὶ αὐτὸ τὸ ἴσον; Παντάπασί γε. Ἀναγκαῖον  
 20 ἄρα ἡμᾶς προειδέσθαι τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου,  
 ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐννεονόησαμεν, ὅτι ὀρέγεται 75  
 μὲν πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστε-  
 ρως. Ἔστι ταῦτα. Ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν,  
 μὴ ἄλλοθεν αὐτὸ ἐννενοηκέναι μηδὲ δυνατὸν εἶναι ἐννο-  
 25 ῆσαι ἄλλ' ἢ ἐκ τοῦ ἰδεῖν ἢ ἄφασθαι ἢ ἐκ τινος ἄλλης  
 τῶν αἰσθήσεων· ταῦτὸν δὲ πάντα ταῦτα λέγω. Ταῦ-  
 τὸν γὰρ ἔστιν, ᾧ Σώκρατες, πρὸς γε ὃ βούλεται δηλω-  
 σαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἔκ γε τῶν αἰσθήσεων δεῖ

4 ἕως γὰρ Bekk. γὰρ om. Bodl. pr. II, Herm. Stallb. 7 Τί  
 δαί τόδ'; Bekk. Stallb. τόδε om. Bodl. with many mss. 10 τῷ  
 Bodl. and a few other mss. τὸ Herm. μὴ is om. in the Bodl.  
 and many other mss. 14 ἴσον considered spurious by Mudge and  
 most subsequent editors, including Bekk. and Stallb.

Β ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε ὁρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν· ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκούειν καὶ τᾶλλα αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὃ,τι 5 ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι οἷον ἐκεῖνο, ἔστι δὲ αὐτοῦ φαυλότερα. Ἀνάγκη ἐκ τῶν προειρημένων, ὧ Σώκρατες. Οὐκοῦν γενόμενοι  
 C εὐθύς ἐωρῶμέν τε καὶ ἡκούομεν καὶ τὰς ἄλλας αἰσθή- 10 σεις εἶχομεν; Πάνν γε. Ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι; Ναί. Πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι. Ἔοικεν.

XX. Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε- 15 νέσθαι ἔχοντες ἐγενόμεθα, ἡπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθύς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ 20  
 D δικαίου καὶ ὀσίου καί, ὅπερ λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τοῦτο ὃ ἔστι, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν εἶναι τούτων ἀπάντων τὰς ἐπι-  
 στήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἔστι ταῦτα. 25  
 E μία, ἐπιστήμης ἀποβολήν; Πάντως δήπου, ἔφη, ὧ Σώκρατες. Εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι

γιγνόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι  
 χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπι-  
 στήμας, ἄς ποτε καὶ πρὶν εἶχομεν, ἄρ' οὐχ ὁ καλοῦμεν  
 μανθάνειν οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη;  
 5 τοῦτο δέ που ἀναμιμνήσκεσθαι λέγοντες ὀρθῶς ἂν λέ-  
 γοιμεν; Πάνυ γε. Δυνατὸν γὰρ δὴ τοῦτό γ' ἐφάνη,  
 αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην 76  
 αἰσθησιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὁ  
 ἐπελέληστο, ᾧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὃν ἢ ᾧ  
 10 ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἥτοι ἐπιστά-  
 μενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου  
 πάντες, ἢ ὕστερον, οὓς φάμεν μανθάνειν, οὐδὲν ἄλλ' ἢ  
 ἀναμιμνήσκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν  
 εἴη. Καὶ μάλα δὴ οὕτως ἔχει, ὦ Σώκρατες.

15 XXI. Πότερον οὖν αἰρεῖ, ὦ Σιμμία, ἐπισταμέ-  
 νους ἡμᾶς γεγονέναι, ἢ ἀναμιμνήσκεσθαι ὕστερον ὧν B  
 πρότερον ἐπιστήμην εἰληφότες ἦμεν; Οὐκ ἔχω, ὦ  
 Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι. Τί δέ; τόδε  
 20 ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ  
 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν δοῦναι  
 λόγον ἢ οὐ; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Ἡ  
 καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ  
 τούτων ὧν νῦν δὴ ἐλέγομεν; Βουλοίμην μέντ' ἂν,  
 25 ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αὐ-  
 ριον 25 τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἰός C  
 τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστα-  
 σθαί γε, ἔφη, ὦ Σιμμία, πάντες αὐτά; Οὐδαμῶς.  
 Ἀναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον; Ἀνάγκη. Πότε  
 λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ  
 30 γὰρ δὴ ἀφ' οὗ γε ἀνθρωποι γεγόναμεν. Οὐ δῆτα.

4 οἰκείαν ἂν ἐπιστήμην ἀναλ. εἴη Bekk. against all good mss.

10 ἐπιστάμενοί τε Bekk. from Heindorf's conj., but see exeg. comm.

12 ἀλλ' Bekk. and Herm. 23 μέντ' ἂν Bekk. and Stallb. μέν τᾶν Herm.

Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστή-  
 D μας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος. Εἶεν, ὦ ἑταῖρε· 5  
 ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ; οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὡς ἄρτι ὡμολογήσαμεν· ἢ ἐν τούτῳ ἀπόλλυμεν, ἐν ᾧ περ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον; Οὐδαμῶς, ὦ Σώ-  
 κrates, ἀλλ' ἔλαθον ἐμαυτὸν οὐδὲν εἰπών. 10

XXII. Ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ θρυλοῦμεν ἀεὶ, καλὸν τε καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν  
 E αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσιν πρότερον ἀνευρίσκοντες ἡμετέραν οὐσαν, καὶ ταῦτα ἐκείνη ἀπει- 15  
 κάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγενέ-  
 ναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει, καὶ ἴση ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς 20  
 γεγενέσθαι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε; Ὑπερφυῶς, ἔφη, ὦ Σώκρατες, ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλὸν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως  
 77 εἶναι τὴν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν 25  
 οὕτω μοι ἐναργὲς ὄν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτα εἶναι ὡς οἶόν τε μάλιστα, καλὸν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἃ σὺ νῦν δὴ ἔλεγες· καὶ ἔμοιγε ἱκανῶς ἀποδέδεικται. Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης·

11 οὕτως, ἔφη, ἔχει ἡμῖν Bekk. against the Bodl. The mss. differ in the arrangement of these words. 17 οὕτω καὶ Bekk. without a note: Stallb. says 'clare οὕτως Bodl. aliiq̃ue.'

δεῖ γὰρ καὶ Κέβητα πείθειν. Ἰκανῶς, ἔφη ὁ Σιμμίας, ὥς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶ πρὸς τὸ ἀπιστεῖν τοῖς λόγοις· ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν B  
5 ἡμῶν ἡ ψυχή.

XXIII. Εἰ μέντοι καὶ ἐπειδὰν ἀποθάνωμεν ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀποδεδεῖχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἅμα] ἀποθνήσκουτος τοῦ ἀν-  
10 θρώπου διασκεδαννύηται ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ᾗ. τί γὰρ κωλύει γίνεσθαι μὲν αὐτὴν καὶ ξυνίστασθαι ἀμόθεν ποθὲν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὰν δὲ ἀφίκηται καὶ ἀπαλλάττηται τούτου, τότε καὶ αὐτὴν τελευτᾶν καὶ  
15 διαφθείρεσθαι; Εὐ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. C φαίνεται γὰρ ὥσπερ ἡμῖς ἀποδεδεῖχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν ἡ ψυχὴ· δεῖ δὲ προσ- ἀποδεῖξαι ὅτι καὶ ἐπειδὰν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἡ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ ἀπόδειξις ἔχειν.  
20 Ἀποδέδεικται μὲν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὡμολογήσαμεν, τὸ γίνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ ἔστι μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ  
25 ζῆν ἰούσῃ τε καὶ γιγνομένη μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ ἐκ τοῦ τεθνάναι γίνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὰν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ D αὐτὴς αὐτὴν γίνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε καὶ νῦν.

9 ἅμα om. Bodl. m. pr. and three other mss.: Herm. omits the word in his text. 10 For διασκεδαννύηται see exeg. comm.

19 ἔχειν Bodl. and a large number of other mss.: ἔξειν Bekk. with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bekk. with only one ms.



XXIV. Ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας  
 ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον  
 ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς  
 ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ  
 E καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχῃ τις μὴ ἐν 5  
 νηνεμία ἄλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.  
 καὶ ὁ Κέβης ἐπιγελάσας Ὡς δεδιότων, ἔφη, ὦ Σώ-  
 κρατες, πειρῶ ἀναπεῖθαι· μᾶλλον δὲ μὴ ὡς ἡμῶν  
 δεδιότων, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ  
 τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ 10  
 δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια. Ἀλλὰ  
 χρή, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας,  
 ἕως ἂν ἐξεπάσῃτε. Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν  
 78 τοιούτων ἀγαθὸν ἐπιδόξῃ ληψόμεθα, ἐπειδὴ σύ, ἔφη,  
 ἡμᾶς ἀπολείπεις; Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, 15  
 ἐν ᾗ ἔννεσί που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν  
 βαρβάρων γένη, οὓς πάντας χρή διερευνᾶσθαι ζητοῦν-  
 τας τοιοῦτον ἐπιδόξῃ, μήτε χρημάτων φειδομένους μήτε  
 πόνων, ὥς οὐκ ἔστιν εἰς ὅ,τι ἂν εὐκαιρότερον ἀναλί-  
 σκοιτε χρήματα. ζητεῖν δὲ χρή καὶ αὐτοὺς μετ' ἀλλή- 20  
 λων· ἴσως γὰρ ἂν οὐδὲ ῥαδίως εὔροιτε μᾶλλον ὑμῶν  
 δυναμένους τοῦτο ποιεῖν. Ἀλλὰ ταῦτα μὲν δή, ἔφη,  
 B ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν, ἐπανέλθωμεν,  
 εἴ σοι ἡδομένῳ ἐστίν. Ἀλλὰ μὴν ἡδομένῳ γε· πῶς  
 γὰρ οὐ μέλλει; Καλῶς, ἔφη, λέγεις. 25

XXV. Οὐκοῦν τοιόνδε τι, ἣ δ' ὅς ὁ Σωκράτης,  
 δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει  
 τοῦτο τὸ πάθος πάσχειν, τὸ διασκεδάννυσθαι, καὶ  
 ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ  
 ποίῳ τινὶ οὗ· καὶ μετὰ τοῦτο αὖ ἐπισκέψασθαι πότερον 30

27 ἀνερέσθαι Bekk. and Stallb., but ἐρέσθαι Bodl. II.  
 30 οὗ add. Heindorf, om. mss.

ἡ ψυχὴ ἐστὶ, καὶ ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ  
 τῆς ἡμετέρας ψυχῆς; Ἀληθῆ, ἔφη, λέγεις. Ἄρ' οὖν  
 τῷ μὲν ξυντεθέντι τε καὶ ξυνθέντῳ ὄντι φύσει προσήκει C  
 τοῦτο πάσχειν, διαιρεθῆναι ταύτῃ ἣπερ ξυνετέθη· εἰ  
 5 δέ τι τυγχάνει ὃν ἀξύνθετον, τούτῳ μόνῳ προσήκει  
 μὴ πάσχειν ταῦτα, εἴπερ τῷ ἄλλῳ; Δοκεῖ μοι, ἔφη,  
 οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ἅπερ αἰεὶ κατὰ ταῦτα  
 καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύν-  
 θετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά,  
 10 ταῦτα δὲ εἶναι τὰ ξύνθετα; Ἔμοιγε δοκεῖ οὕτως. Ἴω-  
 μεν δῆ, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν  
 λόγῳ. αὕτῃ ἡ οὐσία ἥς λόγον δίδομεν τοῦ εἶναι καὶ D  
 ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰεὶ  
 ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ  
 15 τὸ καλόν, αὐτὸ ἕκαστον ὃ ἐστὶ, τὸ ὄν, μὴ ποτε μετα-  
 βολὴν καὶ ἡντινούν ἐνδέχεται; ἢ αἰεὶ αὐτῶν ἕκαστον  
 ὃ ἐστὶ, μονοειδὲς ὃν αὐτὸ καθ' αὐτό, ὡσαύτως κατὰ  
 ταῦτα ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν  
 οὐδεμίαν ἐνδέχεται; Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης,  
 20 κατὰ ταῦτα ἔχειν, ὦ Σώκρατες. Τί δὲ τῶν πολλῶν  
 [καλῶν], οἷον ἀνθρώπων ἢ ἵππων ἢ ἱματίων ἢ ἄλλων E  
 ὄντινωνοῦν τοιούτων, ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν  
 ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτα ἔχει, ἢ πᾶν  
 τοῦναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις  
 25 οὐδέποτε, ὥς ἔπος εἰπεῖν, οὐδαμῶς κατὰ ταῦτά ἐστιν;  
 Οὕτως αὖ, ἔφη, ταῦτα, ὁ Κέβης· οὐδέποτε ὡσαύτως  
 ἔχει. Οὐκοῦν τούτων μὲν κἂν ἄψαιο κἂν ἴδοις κἂν 79  
 ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτα  
 ἐχόντων οὐκ ἐστὶν ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ

1 ἡ ψυχὴ Bodl. II.: ψυχὴ Bekk. Stallb.

11 ἐπὶ ταῦτα Heindorf and Bekk.

p. 15.

17 and 20 καὶ κατὰ ταῦτα Bekk. with only

one ms. in both places.

21 [καλῶν] Classen Symb. crit. I,

τῆς διανοίας λογισμῶ, ἀλλ' ἐστὶν αἰεδῆ τὰ τοιαῦτα καὶ οὐχ ὁρατά; Παντάπασιν, ἔφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἔφη, δύο εἴδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ αἰιδές; Θῶμεν, ἔφη. Καὶ τὸ μὲν αἰιδές αἰεὶ κατὰ ταῦτά ἔχον, τὸ δὲ ὁρατὸν μηδέποτε κατὰ ταῦτά; Καὶ τοῦτο, ἔφη, θῶμεν. Φέρε δῆ, B ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχῇ; Οὐδὲν ἄλλο, ἔφη. Ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι καὶ ξυγγενέστερον τὸ σῶμα; Παντί, ἔφη, τοῦτό γε δήλον, ὅτι τῷ ὁρατῷ. Τί δὲ ἢ ψυχῇ; ὁρατὸν ἢ αἰιδές; Οὐχ ὑπ' ἀνθρώπων γε, ὃ Σώκρατες, ἔφη. Ἀλλὰ ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων φύσει λέγομεν· ἢ ἄλλη τινὶ οἷε; Τῇ τῶν ἀνθρώπων. Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Ἀειδές ἄρα; 10 C Ναί. Ὅμοιότερον ἄρα ψυχῇ σώματος ἐστὶ τῷ αἰιδεῖ, τὸ δὲ τῷ ὁρατῷ. Πᾶσα ἀνάγκη, ὃ Σώκρατες.

XXVII. Οὐκοῦν καὶ τόδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχῇ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὁρᾶν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς αἰσθήσεως — τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι —, τότε μὲν ἔλκεται ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταῦτά ἔχοντα, καὶ αὕτῃ πλανᾶται καὶ ταραττεται καὶ ἱλιγγιᾷ ὥσπερ μεθύουσα, D ἅτε τοιούτων ἐφαπτομένη; Πάνυ γε. Ὅταν δέ γε αὕτῃ καθ' αὐτὴν σκοπῇ, ἐκείσε οἴχεται εἰς τὸ καθαρὸν τε καὶ αἰεὶ ὄν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγενῆς οὖσα αὐτοῦ αἰεὶ μετ' ἐκείνου τε γίγνεται, ὅταν περ

1 ἐστιν αἰεδῆ Bekk. Stallb. 2 ὁρᾶται Bekk. Stallb. ὁρατά the Bodl. alone. 7 αὐτῶν τὸ Bekk. and Stallb. with Bodl. pr. m. and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἀλλὰ μὴν Bekk. Stallb. μὴν om. Herm. with Bodl. "G pr. II." 13 λέγομεν Bodl. Herm. ἐλέγομεν Bekk. with the other mss. 18 λέγομεν Bekk. after Heindorf's conj.: ἐλέγομεν the mss.

αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῇ αὐτῇ, καὶ πέπανταί τε τοῦ πλάνου καὶ περὶ ἐκεῖνα αἰεὶ κατὰ ταῦτα ὡσαύτως ἔχει, ἅτε τοιούτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ πάθημα φρόνησις κέκληται; Παντάπασιν, ἔφη, καλῶς  
 5 καὶ ἀληθῆ λέγεις, ὦ Σώκρατες. Ποτέρῳ οὖν αἶ σοι δοκεῖ τῷ εἶδει καὶ ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν νῦν λεγομένων ψυχῇ ὁμοιότερον εἶναι καὶ ξυγγενέστερον; Εἰ  
 Πᾶς ἂν μοι δοκεῖ, ἡ δ' ὅς, ξυγχωρήσαι, ὦ Σώκρατες, ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὅλῳ καὶ  
 10 παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ αἰεὶ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μή. Τί δὲ τὸ σῶμα; Τῷ ἐτέρῳ.

XXVIII. Ὅρα δὲ καὶ τῇδε, ὅτι, ἐπειδὴν ἐν τῷ αὐτῷ ὧσι ψυχῇ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχεσθαι ἡ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν·  
 15 καὶ κατὰ ταῦτα αὐτὸ πότερόν σοι δοκεῖ ὁμοῖον τῷ θείῳ εἶναι, καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν θείου οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν ἄρχεσθαί τε καὶ δουλεύειν; Ἐμοιγε. Ποτέρῳ οὖν ἡ ψυχῇ ἔοικεν; Δῆλα δὴ, ὦ Σώκρατες, ὅτι ἡ μὲν  
 20 ψυχῇ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ. Σκόπει δὴ, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν ξυμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ Β  
 μονοειδεῖ καὶ ἀδιαλύτῳ καὶ αἰεὶ ὡσαύτως κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δ' ἀνθρωπίνῳ  
 25 καὶ θνητῷ καὶ ἀνοήτῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον αὐτὸ εἶναι σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης, ὡς οὐχ οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τί οὖν; τούτων οὕτως ἐχόντων ἂρ' οὐχὶ  
 30 σώματι μὲν ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αἶ τὸ

8 ἂν μοι Bodl. pr. m. II (Stallb.): ἂν ἔμοιγε Bekk. Herm.  
 15 καὶ κατὰ ταῦτά Bekk. against the Bodl. and other good  
 mss. 30 ψυχῇ Bekk. Heind. ψυχῇ Bodl. and eight mss. besides.

παράπαν ἀδιαλύτῳ εἶναι ἢ ἐγγύς τι τούτου; Πῶς γὰρ  
 C οὐ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὰν ἀποθάνῃ ὁ ἄνθρω-  
 πος, τὸ μὲν ὄρατόν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὄρατῳ κεί-  
 μενον, ὃ δὴ νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι  
 καὶ διαπίπτειν [καὶ διαπνεῖσθαι], οὐκ εὐθὺς τούτων 5  
 οὐδὲν πέπονθεν, ἀλλ' ἐπιεικῶς συχνὸν ἐπιμένει χρόνον·  
 ἐὰν μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ  
 καὶ ἐν τοιαύτῃ ὥρᾳ, καὶ πάνυ μάλα. συμπεσὼν γὰρ  
 τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταρι-  
 χευθέντες, ὀλίγου ὅλον μένει ἀμήχανον ὅσον χρόνον. 10  
 D ἔνια δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῇ, ὅστ'α τε καὶ  
 νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὡς ἔπος εἰπεῖν ἀθά-  
 νατά ἐστιν· ἢ οὐ; Ναί. Ἡ δὲ ψυχὴ ἄρα, τὸ αἰιδές,  
 τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ  
 καθαρὸν καὶ αἰιδῇ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν 15  
 ἀγαθὸν καὶ φρόνιμον θεόν, οἷ, ἂν θεὸς ἐθέλῃ, αὐτίκα  
 καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ  
 οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς  
 διαπεφύσεται καὶ ἀπόλωλεν, ὥς φασιν οἱ πολλοὶ  
 E ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμ- 20  
 μία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει· ἐὰν μὲν καθαρὰ  
 ἀπαλλάττηται, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἅτε  
 οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκοῦσα εἶναι, ἀλλὰ  
 φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτῇ εἰς αὐτήν, ἅτε  
 μελετῶσα αἰεὶ τοῦτο — τοῦτο δὲ οὐδὲν ἄλλο ἐστὶν ἢ 25  
 ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετῶσα  
 ῥαδίως· ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου; Παντά-  
 81 πασί γε. Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ  
 τὸ αἰιδές ἀπέρχεται, τὸ θείον τε καὶ ἀθάνατον καὶ  
 φρόνιμον, οἷ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, 3c  
 πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ

5 καὶ διαπνεῖσθαι bracketed by Herm. om. in Bodl. pr. m. II.  
 11 ἂν Bodl. ἐὰν Bekk.

τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη,  
ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς  
τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα; οὕτω  
φῶμεν, ὦ Κέβης, ἢ ἄλλως;

- 5 XXX. Οὕτω νῆ Δί', ἔφη ὁ Κέβης. Ἐὰν δέ γε,  
οἶμαι, μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλ- B  
λάττηται, ἅτε τῷ σώματι ἀεὶ ξυνοῦσα καὶ τοῦτο θερα-  
πεύουσα καὶ ἐρώσα καὶ γεγοητευμένη ὑπ' αὐτοῦ ὑπὸ τε  
τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι  
10 ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές, οὐ τις ἂν ᾗψαιτο καὶ  
ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρήσαιτο,  
τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ ἀειδές, νοητὸν δὲ καὶ  
φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέ-  
μειν καὶ φεύγειν, οὕτω δὴ ἔχουσαν οἷει ψυχὴν αὐτὴν καθ' C  
15 αὐτὴν εἰλικρινῇ ἀπαλλάξεσθαι; Οὐδ' ὅπωςτιοῦν, ἔφη.  
Ἀλλὰ διειλημμένην γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς, ὃ  
αὐτῇ ἡ ὁμιλία τε καὶ ξυνουσία τοῦ σώματος διὰ τὸ ἀεὶ ξυν-  
εἶναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφυτον;  
Πάνυ γε. Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρή  
20 εἶναι καὶ βαρὺ καὶ γεῶδες καὶ ὁρατόν· ὃ δὴ καὶ ἔχουσα  
ἢ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλκεται πάλιν εἰς  
τὸν ὁρατὸν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ Ἄιδου,  
ὥσπερ λέγεται, περὶ τὰ μνήματά τε καὶ τοὺς τάφους  
κυλινδουμένη, περὶ ἃ δὴ καὶ ὥφθη ἅττα ψυχῶν σκιοειδῆ D  
25 φαντάσματα, οἷα παρέχονται αἱ τοιαῦται ψυχαὶ εἰδῶλα,  
αἱ μὴ καθαρῶς ἀπολυθεῖσαι ἀλλὰ τοῦ ὁρατοῦ μετέχου-  
σαι, διὸ καὶ ὁρῶνται. Εἰκός γε, ὦ Σώκρατες. Εἰκὸς  
μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν ταύτας  
εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΓΠΦ. 11 καὶ φάγοι καὶ  
πίοι Bekk. against the Bodl. 15 εἰλικρινῇ Herm. 24 σκοτοειδῆ  
Bekk. with only one ms. 28 οὐ τί γε Fischer with one ms.  
οὐ τέ or οὔτοιγε the mss.

κάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὔσης· καὶ μέχρι γέ τούτου πλανῶνται, Εἰς ἕως ἂν τῇ τοῦ ξυνεπακολουθοῦντος τοῦ σωματοειδούς ἐπιθυμίᾳ πάλιν ἐνδεθῶσιν εἰς σῶμα.

XXXI. Ἐνδούνται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα 5 ἥθη ὅποῦ ἅττ' ἂν καὶ μεμελετηκῶσι τύχωσιν ἐν τῷ βίῳ. Τὰ ποῖα δὲ ταῦτα λέγεις, ὦ Σώκρατες; Οἶον τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων 82 γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι· ἢ οὐκ οἶε; Πάνυ μὲν οὖν εἰκὸς λέγεις. Τοὺς δέ γε ἀδικίας τε καὶ τυραννίδας καὶ ἄρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ ἰκτίνων γένη· ἢ ποῖ ἂν ἄλλοσε φαίμεν τὰς τοιαύτας ἰέναι; Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα. Οὐκοῦν, ἢ δ' ὅς, δῆλα δὲ καὶ τᾶλλα, οἷ 15 ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητος τῆς μελέτης; Δῆλον δὲ, ἔφη· πῶς δ' οὐ; Οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς βέλτιστον τόπον ἰόντες οἱ τὴν δημοτικὴν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδεύοντες, ἢν δὲ καλοῦσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ 20 ἔθους τε καὶ μελέτης γεγονυῖαν ἄνευ φιλοσοφίας τε καὶ νοῦ; Πῇ δὲ οὗτοι εὐδαιμονέστατοι; Ὅτι τούτους εἰκὸς ἐστὶν εἰς τοιούτον πάλιν ἀφικνεῖσθαι πολιτικόν τε καὶ ἡμερον γένος, ἢ που μελιττῶν ἢ σφηκῶν ἢ μυρμήκων, ἢ καὶ εἰς ταυτόν γε πάλιν τὸ ἀνθρώπινον 25 γένος, καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους. Εἰκός.

XXXII. Εἰς δέ γε θεῶν γένος μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπιόντι οὐ θέμις ἀφικνεῖσθαι

14 φαίμεν Bekk. Stallb. with only one ms. though Eusebius and Theodoretus in quoting the passage give the same reading: Herm. and Heindorf keep φαίμεν, the reading of the mss. 16 ἕκαστα Bodl. m. pr. (Bernhardy Synt. p. 430. Herm.) ἐκάστη Bodl. corr. (Bekk. Stallb.)

ἀλλ' ἢ τῷ φιλομαθεί. ἀλλὰ τούτων ἕνεκα, ὃ ἑταῖρε C  
 Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφούντες ἀπέχον-  
 ται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν καὶ καρτε-  
 5 ροῦσι καὶ οὐ παραδιδόασιν αὐταῖς αὐτοῦς, οὐ τι οἰκο-  
 φιλοχρήματοι· οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθη-  
 ρίας δεδιότες, ὥσπερ οἱ φίλαρχοί τε καὶ φιλότιμοι,  
 ἔπειτα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρέποι, ἔφη, ὃ  
 Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἡ δ' ὅς. τοι-  
 10 γάρτοι τούτοις μὲν ἅπασιν [ἔφη] ὃ Κέβης, ἐκείνοι, οἷς D  
 τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματι πράτ-  
 τοντες ζῶσι, χαίρειν εἰπόντες οὐ κατὰ ταῦτα πο-  
 ρεύονται αὐτοῖς, ἄς οὐκ εἰδόσιν ὅπῃ ἔρχονται, αὐτοὶ δὲ  
 ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ  
 15 τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται  
 ἐκείνῃ ἐπόμενοι, ἣ ἐκείνῃ ὑφηγείται.

XXXIII. Πῶς, ὃ Σώκρατες; Ἐγὼ ἐρῶ, ἔφη. γι-  
 γνώσκουσι γάρ, ἡ δ' ὅς, οἱ φιλομαθεῖς ὅτι παραλαβοῦσα  
 αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία ἀτεχνῶς διαδεδεμένην E  
 20 ἐν τῷ σώματι καὶ προσκεκολλημένην, ἀναγκαζομένην  
 δὲ ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ ὄντα  
 ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθίᾳ κυλι-  
 νδουμένην, καὶ τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι  
 δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος  
 25 ξυλλήπτωρ εἴη τῷ δεδέσθαι, — ὅπερ οὖν λέγω, γιγνώ- 83  
 σκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἡ φιλο-  
 σοφία ἔχουσιν αὐτῶν τὴν ψυχὴν ἡρέμα παραμυθεῖται

1 ἀλλ' ἢ: perhaps ἀλλὰ, see the exeg. comm. 10 ἔφη om. Bodl. m. pr. and other mss. followed by Stallb. 11 πλάττοντες is the reading of all mss. and editions: λατρεύοντες Heindorf conj., σῶμα ἀτιτάλλοντες Stallb., σώματα Bekk., but σώματι Bodl. m. 1. and other good mss., σώματι πράττοντες Ast Lex. Platon. 2, p. 110. 25 τῷ δεδέσθαι mss.: τοῦ δ. Heindorf ej., adopted by Herm.



καὶ λύνειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστὴ ἢ διὰ τῶν ὁμμάτων σκέψις, ἀπάτης δὲ ἢ διὰ τῶν ὥτων καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν ἀναχωρεῖν ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ εἰς αὐτὴν ξυλλέγεσθαι καὶ ἀθροΐζεσθαι παρακελευομένη, πι- 5

B στείνειν δὲ μηδενὶ ἄλλω ἄλλ' ἢ αὐτὴν αὐτῇ, ὅ,τι ἂν νοήσῃ αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὄντων· ὅ,τι δ' ἂν δι' ἄλλων σκοπῇ ἐν ἄλλοις ὃν ἄλλο, μηδὲν ἡγείσθαι ἀληθές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητὸν τε καὶ ὁρατόν, ὃ δὲ αὐτὴ ὁρᾷ, νοητὸν τε καὶ ἀειδές. ταύτῃ οὖν τῇ λύσει 10 οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὡς ἀληθῶς φιλοσόφου ψυχὴ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ λυπῶν καὶ φόβων καθ' ὅσον δύναται, λογιζομένη ὅτι, ἐπειδάν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον 15

C ἂν τις οἰηθείη, οἷον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακὸν καὶ ἔσχατόν ἐστι, τοῦτο πάσχει καὶ οὐ λογίζεται αὐτό. Τί τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης. Ὅτι ψυχὴ παντὸς ἀνθρώπου ἀναγκάζεται ἅμα τε ἡσθῆναι ἢ λυπηθῆναι 20 σφόδρα ἐπὶ τῷ καὶ ἡγείσθαι, περὶ δ' ἂν μάλιστα τοῦτο πάσχει, τοῦτο ἐναργέστατόν τε εἶναι καὶ ἀληθέστατον οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ ὁρατά· ἢ οὐ;

D Πάνυ γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα καταδέεται ψυχὴ ὑπὸ σώματος; Πῶς δῆ; Ὅτι ἐκάστη 25 ἡδονὴ καὶ λύπη ὥσπερ ἦλον ἔχουσα προσηλοῖ αὐτὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῇ, δοξάζουσιν αὐτὰ ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα φῇ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπός τε καὶ ὁμό- 30

14 ἢ λυπηθῇ om. Bodl. pr. m. 23 τὰ ὁρατά Heindorf (Bekk. Stallb. Herm.): the article is om. in the mss.

τροφος γίγνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου ἀφικέσθαι, ἀλλ' ἀεὶ τοῦ σώματος ἀναπλέα ἐξιέναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἄμοιρος εἶναι Ε  
5 τῆς τοῦ θείου τε καὶ καθαροῦ καὶ μονοειδούς συνουσίας. Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώκρατες.

XXXIV. Τούτων τοίνυν ἕνεκα, ὦ Κέβης, οἱ δικαίως φιλομαθεῖς κόσμιοί εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν  
10 οἱ πολλοὶ ἕνεκά φασιν· ἦ σὺ οἶει; Οὐ δῆτα ἔγωγε. 84  
Οὐ γὰρ· ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου, καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι ἑαυτὴν λύειν, λυούσης δὲ ἐκείνης αὐτὴν παραδιδόναι ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὖ ἐγκαταδεῖν  
15 καὶ ἀνήνυτον ἔργον πράττειν Πηνελόπης τινα ἐναντίως ἰστὸν μεταχειριζομένης· ἀλλὰ γαλήνην τούτων παρασκευάζουσα, ἐπομένη τῷ λογισμῷ καὶ ἀεὶ ἐν τούτῳ οὔσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῆν τε οἶεται οὕτω Β  
20 δεῖν, ἕως ἂν ζῇ, καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸ ξυγγενὲς καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀνθρωπίνων κακῶν. ἐκ δὲ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ φοβηθῇ, ταῦτά γ' ἐπιτηδεύσασα, ὦ Σιμμία τε καὶ Κέβης, ὅπως μὴ διασπασθείσα ἐν τῇ ἀπαλ-  
25 λαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφυσηθείσα καὶ διαπτομένη οἴχηται καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ.

XXXV. Σιγῇ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ C  
Σωκράτους ἐπὶ πολὺν χρόνον, καὶ αὐτὸς τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ

9 κόσμιοί τ' εἰσι Bekk. Stallb.: but τέ is only in four mss. and in the Bodl. it is added m. sec. 10 φασιν the mss. φαίνονται Herm. cj.: see exeg. comm. 16 μεταχειριζομένης Bodl. and most mss.: μεταχειριζομένην Bekk. Stallb. with a few mss. 19 οὕτως οἶεται δεῖν Bekk. against the Bodl. 22 ἐκ δὲ Bekk. with only

ἡμῶν οἱ πλείστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν  
 πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτῶ  
 ἤρετο· Τί; ἔφη, ὑμῖν τὰ λεχθέντα μὴ δοκεῖ ἐνδεῶς  
 λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντι-  
 λαβάς, εἴ γε δὴ τις αὐτὰ μέλλει ἱκανῶς διεξιέναι. εἰ 5  
 μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περὶ  
 τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν  
 D καὶ διελθεῖν, εἴ πῃ ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι,  
 καὶ αὖ καὶ ἐμὲ ξυμπααραλαβεῖν, εἴ τι μᾶλλον οἴεσθε  
 μετ' ἐμοῦ εὐπορήσειν. καὶ ὁ Σιμμίας ἔφη· Καὶ μήν, 10  
 ὦ Σώκρατες, τάληθ' ἡ σοι ἐρῶ. πάλαι γὰρ ἡμῶν  
 ἑκάτερος ἀπορῶν τὸν ἕτερον προωθεῖ καὶ κελεύει ἐρέ-  
 σθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκοῦσαι ὁκνεῖν δὲ ὄχλον  
 παρέχειν, μή σοι ἀηδὲς ἦ διὰ τὴν παροῦσαν ξυμφοράν.  
 καὶ ὃς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι, Βαβαί, ὦ 15  
 Σιμμία· ἦ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι  
 E ἀνθρώπους ὡς οὐ ξυμφορὰν ἡγοῦμαι τὴν παροῦσαν  
 τύχην, ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φο-  
 βεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ  
 πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φανυλό- 20  
 τερος ὑμῖν εἶναι τὴν μαντικὴν, οἷ ἐπειδὰν αἰσθωνται  
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν  
 85 χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα ἄδουσι, γεγη-  
 θότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπὲρ εἰσι  
 θεράποντες. οἱ δὲ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ 25  
 θανάτου καὶ τῶν κύκνων καταψεύδονται, καὶ φασιν  
 αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν,  
 καὶ οὐ λογιζονται ὅτι οὐδὲν ὄρνεον ἄδει ὅταν πεινῇ  
 ἢ ῥιγοῖ ἢ τινα ἄλλην λύπην λυπῇται, οὐδὲ αὐτὴ ἢ τε  
 one ms. 4 λελέχθαι Bekk. Stallb. λέγεσθαι Herm. with Bodl.  
 m. pr. 6 δέ τι Bodl.: τι om. Bekk. 8 διεξελεῖν Bekk. διε-  
 θεῖν Bodl. m. pr.: see below 88 E. βέλτιον ἂν λεχθῆναι Cobet cj.  
 Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus  
 'si qua in parte putatis melius dici posse.' The mss. omit ἂν.

ἀηδὼν καὶ χελιδὼν καὶ ὁ ἔποψ, ἃ δὴ φασι διὰ λύπην  
 θρηνοῦντα ἄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπού-  
 μενα ἄδειν οὔτε οἱ κύκνοι, ἀλλ' ἄτε, οἶμαι, τοῦ Ἀπόλ- B  
 λωνος ὄντες μαντικοί τέ εἰσι καὶ προειδότες τὰ ἐν  
 5 Ἀιδου ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν  
 διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ  
 αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ  
 ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν  
 ἔχειν παρὰ τοῦ δεσπότη, οὐδὲ δυσθυμότερον αὐτῶν  
 10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γε ἕνεκα  
 λέγειν τε χρὴ καὶ ἐρωτᾶν ὅ,τι ἂν βούλησθε, ἕως ἂν οἱ  
 ἑνδεκα ἐώσιν. Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ C  
 ἐγὼ τέ σοι ἐρῶ ὃ ἀπορῶ, καὶ αὖ ὅδε, ἣ οὐκ ἀποδέχεται  
 τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν  
 15 τοιούτων ἴσως ὥσπερ καὶ σοί, τὸ μὲν σαφὲς εἰδέναι  
 ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ  
 μέντοι αὖ τὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ  
 τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι, πρὶν ἂν παν-  
 ταχῇ σκοπῶν ἀπειπή τις, πάνυ μαλθακοῦ εἶναι ἀνδρός·  
 20 δεῖν γὰρ περὶ αὐτὰ ἔν γε τι τούτων διαπράξασθαι, ἢ  
 μαθεῖν ὅπῃ ἔχει ἢ εὐρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν  
 γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ  
 δυσεξελεγκτότατον, ἐπὶ τούτου ὀχοῦμενον ὥσπερ ἐπὶ D  
 σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις  
 25 δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιο-  
 τέρου ὀχήματος ἢ λόγου θείου τινὸς διαπορευθῆναι.  
 καὶ δὴ καὶ νῦν ἔγωγε οὐκ ἐπαισχυνθήσομαι ἐρέσθαι,

1 ἢ χελιδὼν Bekk. with only one ms. 5 ἄδουσί τε καὶ τέρπ.  
 Bekk. τε om. Bodl. and many other mss. 8 χεῖρον the mss. χείρω  
 Herm. c.j. 11 f. 'Quum in vetustis libris esset ΕΩCΑΝΟΙΗΔΕΩCΙΝ  
 id est ἕως ἂν οἱ ἑνδεκα ἐώσιν, notae numerorum turbas dederunt,  
 ut saepe, et interpolando ineptam lectionem vulgatam homun-  
 ciones invenerunt.' Cobet, Nov. Lect. p. 230. ἕως ἂν οἱ Ἀθηναίων  
 ἐώσιν ἄνδρες ἑνδεκα Bekk., but both ἂν and οἱ are om. in some  
 mss.: in fact οἱ is found in only one. Herm. brackets both words,

ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδὲ ἑμαυτὸν αἰτιάσομαι ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ εἶπον ἃ ἔμοι δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἑμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνυ φαίνεται ἱκανῶς εἰρῆσθαι.

5

E XXXVI. Καὶ ὁ Σωκράτης, Ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε, ὅπη δὴ οὐχ ἱκανῶς. Ταύτη ἔμοιγε, ἥ δ' ὅς, ἥ δὴ καὶ περὶ ἀρμονίας ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, ὡς ἡ μὲν ἀρμονία ἀόρατόν τι καὶ ἀσώ- 10 μάτον καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμο- 86 σμένη λύρα, αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ ξυγγενῆ. ἐπειδὰν οὖν ἡ κατάξῃ τις τὴν λύραν ἡ διατέμῃ καὶ διαρρήξῃ τὰς χορδὰς, εἴ τις δισχυρίζοιτο 15 τῷ αὐτῷ λόγῳ ὥσπερ σύ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἀρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι· οὐδεμία γὰρ μηχανὴ ἂν εἴη τὴν μὲν λύραν ἔτι εἶναι διερρωγιῶν τῶν χορδῶν καὶ τὰς χορδὰς θνητοειδεῖς οὔσας, τὴν δὲ ἀρμονίαν ἀπολωλέναι τὴν τοῦ θεοῦ τε καὶ ἀθανάτου 20

B ὁμοφυῇ τε καὶ ξυγγενῇ, προτέραν τοῦ θνητοῦ ἀπο- λομένην· ἀλλὰ φαίη ἀνάγκη ἔτι που εἶναι αὐτὴν τὴν ἀρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατα- σαπῆσθαι, πρὶν τι ἐκείνην παθεῖν, — καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο ἐντεθυ- 25 μῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ ξυνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits οἶ.

11 πάγκαλόν [τι] Bekk. but Stallb. justly defends the iteration of τι. 15 διατέμῃ ἢ καὶ Bekk. with nine mss., but ἡ om. Bodl.

18 μηχανῇ [ἂν] εἴη Bekk.: see exeg comm.

21 ὁμοφυῇ Bekk. with one ms.: see below 89 p.

22 ὡς ἀνάγκη Bekk. Stallb. ὡς om in the best mss. ἀνάγκη is the reading of the Zürich editors, adopted by Herm.

καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἄρμονίαν αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὴν ταῦτα C καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα. εἰ οὖν τυγχάνει ἡ ψυχὴ οὔσα ἄρμονία τις, δηλὸν ὅτι, ὅταν 5 χαλασθῇ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῇ ὑπὸ νόσων καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, καίπερ οὔσαν θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι ἄρμονίαι αἷ τ' ἐν τοῖς φθόγγοις καὶ αἱ ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψανα 10 τοῦ σώματος ἐκάστου πολλὸν χρόνον παραμένειν, ἕως ἂν ἡ κατακαυθῇ ἢ κατασαπῇ. ὅρα οὖν πρὸς τοῦτον D τὸν λόγον τί φήσομεν, εἴαν τις ἀξιοῖ κρᾶσιν οὔσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ πρῶτην ἀπόλλυσθαι.

15 XXXVII. Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ εἰώθει, καὶ μειδιάσας, Δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας· εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἀπτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως 20 ἔτι πρότερον Κέβητος ἀκοῦσαι, τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί E ἐροῦμεν, ἔπειτα δὲ ἀκούσαντας ἢ ξυγχαρεῖν αὐτοῖς, εἴαν τι δοκῶσι προσάδειν, εἴαν δὲ μή, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἢ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ 25 σὲ αὖ θράττον [ἀπιστίαν παρέχει]. Λέγω δὴ, ἢ δ' ὅς ὁ Κέβης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καί, ὕπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ταὐτὸν 87 ἐγκλημα ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς τόδε τὸ εἶδος ἐλθεῖν, οὐκ ἀνατίθεμαι μὴ οὐχὶ πάννυ

22 ἔπειτα δέ Bodl. and other mss. δέ om. ten mss. Bekk. Stallb. 24 f. τὸ σὲ Bodl. and nearly all mss. ὃ σὲ Bekk. Stallb. with one ms. and corr. II. The words ἀπιστίαν παρέχει are considered spurious by Herm. and Cobet, Nov. Lect. p. 655. 29 ἀνατίθεμαι Bekk.

χαριέντως καί, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν, πάνν ἰκα-  
 νῶς ἀποδεδείχθαι· ὥς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι  
 που ἔσται, οὐ μοι δοκεῖ τῇδε. ὥς μὲν οὐκ ἰσχυρότερον  
 καὶ πολυχρονιώτερον ψυχῇ σώματος, οὐ ξυγχωρῶ τῇ  
 Σιμμίου ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πάνν 5  
 πολὺ διαφέρειν. τί οὖν, ἂν φαίῃ ὁ λόγος, ἔτι ἀπιστεῖς,  
 ἐπειδὴ γε ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε  
 Β ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ  
 σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ;  
 πρὸς δὴ τοῦτο τόδε ἐπίσκεψαι, εἴ τι λέγω· εἰκόνας 10  
 γάρ τινος, ὥς ἔοικε, κἀγὼ ὥσπερ Σιμμίας δέομαι. ἐμοὶ  
 γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ  
 ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι  
 τοῦτον τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἄνθρωπος ἀλλ'  
 ἔστι που ἴσως, τεκμήριον δὲ παρέχοιτο θοιμάτιον ὃ 15  
 ἡμπείχετο αὐτὸς ὑφηνάμενος, ὅτι ἐστὶ σῶν καὶ οὐκ  
 ἀπόλωλε, καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτῶν πότερον  
 C πολυχρονιώτερόν ἐστι τὸ γένος ἀνθρώπου ἢ ἱματίου  
 ἐν χρεῖα τεόντος καὶ φορουμένου, ἀποκριναμένου δέ τινος  
 ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἴοιτο ἀποδεδείχθαι ὅτι 20  
 παντὸς ἄρα μᾶλλον ὃ γε ἄνθρωπος σῶς ἐστίν, ἐπειδὴ  
 τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλε. τὸ δ', οἶμαι, ὧ  
 Σιμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ ἃ λέγω.  
 πᾶς γὰρ ἂν ὑπολάβοι ὅτι εὖηθες λέγει ὁ τοῦτο λέγων·  
 ὁ γὰρ ὑφάντης οὗτος πολλὰ κατατρίψας τοιαῦτα ἱμάτια 25  
 καὶ ὑφηνάμενος ἐκείνων μὲν ὕστερος ἀπόλωλε πολλῶν  
 D ὄντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδέν  
 τι μᾶλλον τούτου ἔνεκα ἄνθρωπός ἐστιν ἱματίου φαν-  
 λότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι,  
 εἰκόνα δέξαιτ' ἂν ψυχῇ πρὸς σῶμα, καὶ τις λέγων αὐτὰ 30

from Olympiodorus, ἀντιτίθεμαι the mss.

3 ἔσται Bodl. ἔστιν

Bekk. with the majority of the mss. 10 εἰ τι λέγω Herm.

15 ἴσως the mss. Bekk. Stallb. σῶς Herm. from a conj. by Forster.

ταῦτα περὶ αὐτῶν μέτρι' ἂν μοι φαίνοιτο λέγειν, ὥς ἡ  
 μὲν ψυχὴ πολυχρόνιον ἐστὶ, τὸ δὲ σῶμα ἀσθενέστερον  
 καὶ ὀλιγοχρονιώτερον· ἀλλὰ γὰρ ἂν φαίῃ ἐκάστην  
 τῶν ψυχῶν πολλὰ σῶματα κατατρίβειν, ἄλλως τε  
 5 καὶ εἰ πολλὰ ἔτη βιώῃ· εἰ γὰρ ῥέοι τὸ σῶμα καὶ  
 ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ  
 αἰεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ἀναγκαῖον μέντ' ἂν E  
 εἶναι, ὅποτε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα  
 τυχεῖν αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν  
 10 ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν  
 φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ  
 σαπὲν διοίχοιτο. ὥστε τούτῳ τῷ λόγῳ οὐπω ἄξιον  
 πιστεύσαντα θαρρεῖν, ὥς, ἐπειδὰν ἀποθάνωμεν, ἔτι  
 15 τῷ λέγοντι ἢ ἂν σὺ λέγεις συγχωρήσεις, δούς αὐτῷ μὴ  
 μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν  
 τὰς ψυχὰς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὰν ἀποθά-  
 νωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ πολλάκις γενή-  
 σεσθαι καὶ ἀποθανεῖσθαι αὐθις· οὕτω γὰρ αὐτὸ φύσει  
 20 ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντ-  
 ἔχειν· δούς δὲ ταῦτα ἐκείνο μηκέτι συγχωροῖ, μὴ οὐ  
 πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι καὶ τελευτῶσάν  
 γε ἐν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι·  
 25 τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ B  
 σώματος, ἢ τῇ ψυχῇ φέρει ὄλεθρον, μηδένα φαίῃ εἰδέ-  
 ναι· ἀδύνατον γὰρ εἶναι ὀτρωοῦν αἰσθάνεσθαι ἡμῶν· εἰ  
 δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρ-  
 ροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὅς ἂν μὴ ἔχῃ, ἀποδεῖ-  
 ξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώ-  
 30 λεθρον· εἰ δὲ μή, ἀνάγκην εἶναι αἰεὶ τὸν μέλλοντα

17 τὰς ψυχὰς Bodl. IT (Stallb. Herm.). τὴν ψυχὴν Bekk.  
 21 συγχωροῖ most mss. συγχωροίη Bekk. with only one ms.



ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐ-  
C τῶν ἀηδῶς διετέθημεν, ὥς ὕστερον ἐλέγομεν πρὸς ἀλ-  
λήλους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπει- 5  
σμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι καὶ εἰς ἀπι-  
στίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις,  
ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθῆσθαι, μὴ  
οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ  
ἀπιστα ἦ. 10

EX. Νῆ τοὺς θεούς, ὦ Φαίδων, συγγνώμην γε  
ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦ-  
τόν τι λέγειν πρὸς ἑμαυτὸν ἐπέρχεται· τίνι οὖν ἔτι  
D πιστεύσομεν λόγῳ; ὥς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ  
Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκε. 15  
θαυμαστῶς γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ  
νῦν καὶ αἰεὶ, τὸ ἀρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν,  
καὶ ὥσπερ ὑπέμνησέ με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα  
προὔδέδοκτο· καὶ πάννυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς  
ἄλλου τινὸς λόγου, ὅς με πείσει ὥς τοῦ ἀποθανόντος 20  
οὐ συναποθνήσκει ἡ ψυχὴ. λέγε οὖν πρὸς Διός, πῇ  
ὁ Σωκράτης μετῆλθε τὸν λόγον; καὶ πότερον κἀκείνος,  
E ὥσπερ ὑμᾶς φῆς, ἔνδηλός τι ἐγένετο ἀχθόμενος ἢ οὐ,  
ἀλλὰ πράως ἐβοήθει τῷ λόγῳ; καὶ ἱκανῶς ἐβοήθησεν  
ἢ ἐνδεῶς; πάντα ἡμῖν δῖελθε ὥς δύνασαι ἀκριβέστατα. 25

ΦΑΙΔ. Καὶ μὴν, ὦ Ἐχέκρατες, πολλάκις θαν-  
μάσας Σωκράτη οὐ πώποτε μᾶλλον ἡγάσθην ἢ τότε  
89 παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅ,τι λέγοι ἐκείνος  
ἴσως οὐδὲν ἄτοπον· ἀλλ' ἔγωγε μάλιστα ἐθαύμασα  
αὐτοῦ πρῶτον μὲν τοῦτο, ὥς ἡδέως καὶ εὐμενῶς καὶ 30  
ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα

ἡμῶν ὡς ὀξέως ᾗσθητο ὃ πεπόνθειμεν ὑπὸ τῶν λόγων, ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ πεφευγότας καὶ ἡττημένους ἀνεκαλέσατο καὶ προὔτρεψε πρὸς τὸ παρέπεςθαί τε καὶ ξυσκοπεῖν τὸν λόγον.

5 ΕΧ. Πῶς δὴ;

ΦΑΙΔ. Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθημένος παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὃ δὲ Β ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν κεφαλὴν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας —  
 10 εἰώθει γάρ, ὁπότε τύχοι, παίζειν μου εἰς τὰς τρίχας — Αὔριον δὴ, ἔφη, ἴσως, ὃ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερεῖ. Ἔοικεν, ἦν δ' ἐγώ, ὃ Σώκρατες. Οὐκ, ἂν γε ἐμοὶ πείθῃ. Ἀλλὰ τί; ἦν δ' ἐγώ. Τήμερον, ἔφη, κἀγὼ τὰς ἐμὰς καὶ σὺ ταύτας, εἴανπερ γε ἡμῖν  
 15 ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. καὶ ἔγωγ' ἂν, εἰ σὺ εἶην καὶ με διαφεύγοι ὁ C λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν Σιμμίου τε καὶ Κέβητος λόγον. Ἀλλ', ἦν δ' ἐγώ,  
 20 πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Ἀλλὰ καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἡρακλῆς, ἀλλ' ὡς Ἰόλεως [τὸν Ἡρακλῆ]. Οὐδὲν διοίσεις, ἔφη.

XXXIX. Ἀλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος  
 25 μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ. Μὴ γενώμεθα, ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι γιγνόμενοι. D ὡς οὐκ ἔστιν, ἔφη, ὅ,τι ἂν τις μεῖζον τούτου κακὸν πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφεύγοι Bodl. m. pr. ΠΥ, διαφύγοι Bekk. with the other mss.

20 πρὸς δύο οὐδ' ὃ Ἡρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other mss., nor is ὃ in the Bodl.

23 τὸν Ἡρακλῆ bracketed by Cobet, Nov. Lect. p. 641: 'nam praeterquam quod inficetum est emblemata, Graeculus utitur vitiosa forma sequiorum τὸν Ἡρακλῆ, quum veteres constan-

τρόπου μισολογία τε καὶ μισανθρωπία. ἥ τε γὰρ  
 μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὲ πιστεῦσαι  
 ἄνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθῆ  
 εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον  
 ὕστερον εὐρεῖν τοῦτον πονηρόν τε καὶ ἄπιστον καὶ 5  
 αὐθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις, καὶ  
 ὑπὸ τούτων μάλιστα οὓς ἂν ἡγήσαιτο οἰκειοτάτους τε  
 Ε καὶ ἐταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ  
 τε πάντας καὶ ἡγείται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ  
 παράπαν. ἥ οὐκ ἥσθησαι σὺ τοῦτο γιγνόμενον; Πάνν 10  
 γε, ἦν δ' ἐγώ. Οὐκοῦν, ἥ δ' ὅς, αἰσχροῦν, καὶ δῆλον  
 ὅτι ἄνευ τέχνης τῆς περὶ τὰνθρώπεια ὁ τοιοῦτος  
 χρῆσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις; εἰ γάρ που μετὰ  
 τέχνης ἐχρήτο, ὥσπερ ἔχει, οὕτως ἂν ἡγήσατο, τοὺς  
 90 μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι 15  
 ἐκατέρους, τοὺς δὲ μεταξὺ πλείστους. Πῶς λέγεις;  
 ἔφην ἐγώ. Ὡσπερ, ἥ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν  
 καὶ μεγάλων· οἶε τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν  
 ἢ σφόδρα σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κύνα ἢ ἄλλο  
 ὅτιοῦν; ἥ αὖ ταχὺν ἢ βραδύν, ἢ αἰσχροῦν ἢ καλόν, ἢ 20  
 λευκὸν ἢ μέλανα; ἥ οὐκ ἥσθησαι ὅτι πάντων τῶν  
 τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα,  
 τὰ δὲ μεταξὺ ἄφθονα καὶ πολλά; Πάνν γε, ἦν δ' ἐγώ.  
 Β Οὐκοῦν οἶε, ἔφη, εἰ πονηρίας ἀγὼν προτεθείη, πάνν  
 ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι; Εἰκός 25  
 γε, ἦν δ' ἐγώ. Εἰκὸς γάρ, ἔφη· ἀλλὰ ταύτῃ μὲν οὐχ  
 ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ  
 προάγοντος ἐγὼ ἐφεσπόμεν, ἀλλ' ἐκείνῃ ἦ, ἐπειδάν τις  
 πιστεύσῃ λόγῳ τινὲ ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς

ter τὸν Ἡρακλέα dixissent.' 10 οὕτω Bekk. Stallb. σὺ Bodl. ΞΥ pr. Π.

17 ἔφην ἐγώ Bodl. ΞΠΥ (Herm.) ἦν δ' ἐγώ Bekk. Stallb.

20 ἢ αἰσχροῦν ἢ καλόν Bodl. ἢ καλὸν ἢ αἰσχροῦν Bekk. 28 ἀνθρώ-  
 ποις εἰσίν Bekk. Stallb. εἰσίν om. Bodl. and other mss. (Herm.)

- λόγους τέχνης, κ᾿πειτα ὀλίγον ὕστερον αὐτῷ δόξῃ  
 ψευδῆς εἶναι, ἐνίστε μὲν ὦν, ἐνίστε δ' οὐκ ὦν, καὶ αὐθις  
 ἕτερος καὶ ἕτερος· καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογι-  
 5 κοὺς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται C  
 σοφώτατοι γεγονέναι τε καὶ κατανενοηκέναι μόνοι ὅτι  
 οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον  
 οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ  
 ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα  
 ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις.  
 10 Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ  
 ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ  
 κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις D  
 τισὶ λόγοις τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθῆσιν  
 εἶναι, τοτὲ δὲ μή, μὴ ἑαυτὸν τις αἰτιῶτο μηδὲ τὴν  
 15 ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος  
 ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τὴν αἰτίαν ἀπώσαιτο καὶ  
 ἥδη τὸν λοιπὸν βίον μισῶν τε καὶ λοιδορῶν [τοὺς  
 λόγους] διατελοῖ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπι-  
 στήμης στερηθείη. Νῆ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.  
 20 XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβη-  
 θῶμεν, καὶ μὴ παριῶμεν εἰς τὴν ψυχὴν, ὥς τῶν λόγων E  
 κινδυνεύει οὐδὲν ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι  
 ἡμεῖς οὐπω ὑγιῶς ἔχομεν, ἀλλ' ἀνδριστέον καὶ προθυ-  
 μητέον ὑγιῶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ  
 25 τοῦ ἔπειτα βίου παντὸς ἕνεκα, ἐμοὶ δὲ αὐτοῦ ἕνεκα τοῦ  
 θανάτου· ὥς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ 91  
 αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν, ἀλλ' ὥσπερ οἱ  
 πάνυ ἀπαιδευτοὶ φιλονείκως. καὶ γὰρ ἐκεῖνοι ὅταν  
 περὶ τοῦ ἀμφισβητῶσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ  
 30 λόγος ἦ οὐ φροντίζουσιν, ὅπως δὲ ἂν αὐτοὶ ἔθεντο

5 γεγονέναι καὶ Bekk. against the Bodl.  
 bracketed by Herm., om. pr. Bodl. II.  
 Bekk. with inferior mss. against the Bodl.

17 [τοὺς λόγους]  
 29 ἀμφισβητήσωσιν

ταῦτα δόξει τοῖς παροῦσι, τοῦτο προθυμοῦνται. καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ ἐγὼ λέγω δόξει ἀληθῆ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον, 5  
 B ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅ,τι μάλιστα δόξει οὕτως ἔχειν. 5  
 λογίζομαι γάρ, ὃ φίλε ἐταῖρε, θέασαι ὡς πλεονεκτικῶς· εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἃ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδὲν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ 10  
 θανάτου ἦττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρό-  
 μενος. ἡ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ, κακὸν γὰρ ἂν ἦν, ἀλλ' ὀλίγον ὕστερον ἀπολείται. παρε-  
 σκευασμένος δὴ, ἔφη, ὃ Σιμμία τε καὶ Κέβης, οὕτωςι 15  
 ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, 15  
 C σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας 15  
 πολὺ μᾶλλον, ἐὰν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτὸν 20  
 τε καὶ ὑμᾶς ἐξαπατήσας ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχήσομαι.

20

XLI. Ἄλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὡς ἐγῶμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὢν τοῦ σώματος 25  
 D προαπολλύηται ἐν ἀρμονίας εἶδει οὖσα· Κέβης δέ μοι 25  
 ἔδοξε τοῦτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος, ἀλλὰ τόδε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἡ

4 προθυμηθῆσομαι Bekk. against the Bodl. and other good mss.

6 καὶ θέασαι Bekk. καὶ om. Bodl. pr. m. and many other mss.

7 ἃ ἐγὼ λέγω Bodl. (?) ἐγὼ om. Bekk. Stallb with most mss.

13 παρεσκευασμένος μὲν Bekk. μὲν om. Bodl. m. pr. and four other mss.

18 ἑαυτόν all mss.: ἑμαυτόν Bekk.

21 με Bodl. μὲν με four mss. followed by Bekk.

ψυχὴ τὸ τελευταῖον σῶμα καταλιποῦσα νῦν αὐτὴ  
 ἀπολλύεται, καὶ ἡ αὐτὸ τοῦτο θάνατος, ψυχῆς ὄλεθρος,  
 ἐπεὶ σῶμά γ' αἰεὶ ἀπολλύμενον οὐδὲν παύεται. ἄρα  
 ἀλλ' ἢ ταῦτ' ἐστίν, ὦ Σιμμία τε καὶ Κέβης, ἃ δεῖ  
 5 ἡμᾶς ἐπισκοπεῖσθαι; Ξυνωμολογεῖτην δὴ ταῦτ' εἶναι E  
 ἄμφω. Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθεν  
 λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ; Τοὺς  
 μὲν, ἐφάτην, τοὺς δ' οὐ. Τί οὖν, ἢ δ' ὅς, περὶ ἐκείνου  
 τοῦ λόγου λέγετε, ἐν ᾧ ἔφαμεν τὴν μάθησιν ἀνάμνησιν  
 10 εἶναι, καὶ τούτου οὕτως ἔχοντος ἀναγκαίως ἔχειν  
 ἄλλοθί που πρότερον ἡμῶν εἶναι τὴν ψυχὴν, πρὶν ἐν 92  
 τῷ σώματι ἐνδεθῆναι; Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ  
 τότε θαυμαστῶς ὡς ἐπέισθην ὑπ' αὐτοῦ καὶ νῦν  
 ἐμμένω ὡς οὐδενὶ λόγῳ. Καὶ μὲν, ἔφη ὁ Σιμμίας,  
 15 καὶ αὐτὸς οὕτως ἔχω, καὶ πάννυ ἂν θαυμάζοιμι, εἴ μοι  
 περὶ γε τούτου ἄλλο ποτὲ δόξειεν. καὶ ὁ Σωκράτης,  
 Ἄλλ' ἀνάγκη σοι, ἔφη, ὦ ξένη Θηβαίε, ἄλλα δόξαι,  
 εἴανπερ μείνη ἥδε ἢ οἷσις, τὸ ἀρμονίαν μὲν εἶναι  
 ξύνθετον πρᾶγμα, ψυχὴν δὲ ἀρμονίαν τινὰ ἐκ τῶν  
 20 κατὰ τὸ σῶμα ἐντεταμένων συγκεῖσθαι. οὐ γάρ που  
 ἀποδέξει γε σαυτοῦ λέγοντος, ὡς πρότερον ἦν ἀρμονία B  
 συγκεκλιμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν ξυντε-  
 θῆναι· ἢ ἀποδέξει; Οὐδαμῶς, ἔφη, ὦ Σώκρατες. Αἰ-  
 σθάνει οὖν, ἢ δ' ὅς, ὅτι ταῦτά σοι ξυμβαίνει λέγειν,  
 25 ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου  
 εἰδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν συγκε-  
 κλιμένην ἐκ τῶν οὐδέπω ὄντων; οὐ γὰρ δὴ ἀρμονία γέ  
 σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάζεις, ἀλλὰ πρότερον καὶ  
 ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι

6 ἔμπροσθε Bekk. 16 ἄλλο Bodl. ἄλλα Bekk. with two  
 mss. After ποτὲ Bekk. and Stallb. add also ἔτι, but this is om.  
 in the Bodl. and other good mss.

C ὄντες γίγνονται, τελευταῖον δὲ πάντων ξυνίσταται ἡ  
 ἁρμονία καὶ πρῶτον ἀπόλλυται. οὗτος οὖν σοι ὁ  
 λόγος ἐκείνῳ πῶς ξυνάσεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας.  
 Καὶ μὴν, ἡ δ' ὅς, πρέπει γε εἶπερ τῷ ἄλλῳ λόγῳ  
 ξυνωδῶ εἶναι καὶ τῷ περὶ ἁρμονίας. Πρέπει γάρ, ἔφη 5  
 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοὶ οὐ ξυνωδός, ἀλλ'  
 ὄρα· πότερον αἶρεί τῶν λόγων, τὴν μάθησιν ἀνάμνησιν  
 εἶναι ἢ ψυχὴν ἁρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκείνον,  
 ὃ Σώκρατες. ὅδε μὲν γάρ μοι γέγονεν ἄνευ ἀπο-  
 D δείξεως μετὰ εἰκότος τινὸς καὶ εὐπρεπειας, ὅθεν καὶ 10  
 τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ δὲ τοῖς διὰ τῶν  
 εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξύνοιδα  
 οὖσιν ἀλαζόσι, καὶ ἂν τις αὐτοὺς μὴ φυλάττηται, εὖ  
 μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις  
 ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως 15  
 λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρ-  
 ρήθη γάρ που οὕτως ἡμῶν εἶναι ἢ ψυχὴν καὶ πρὶν εἰς  
 σῶμα ἀφικέσθαι, ὥσπερ αὐτῆς ἔστιν ἡ οὐσία ἔχουσα  
 τὴν ἐπωνυμίαν τὴν τοῦ ὃ ἔστιν. ἐγὼ δὲ ταύτην, ὡς  
 E ἑμαυτὸν πείθω, ἱκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαι. 20  
 ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μήτε ἑμαυτοῦ  
 μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ ἔστιν  
 ἁρμονία.

XLII. Τί δέ, ἡ δ' ὅς, ὃ Σιμμία, τῇδε; δοκεῖ σοι  
 ἁρμονία ἢ ἄλλη τινὶ συνθέσει προσήκειν ἄλλως πῶς 25  
 ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχῃ ἐξ ὧν ἂν ξυγκέηται; Οὐδα-  
 93 μῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγῶμαι, οὐδέ τι πάσχειν  
 ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει; Ξυνέφη.  
 Οὐκ ἄρα ἡγείσθαι γε προσήκει ἁρμονίαν τούτων ἐξ  
 ὧν ἂν ξυντεθῇ, ἀλλ' ἔπεσθαι. Ξυνεδόκει. Πολλοῦ 30

ἄρα δεῖ ἐναντία γε ἁρμονία κινηθῆναι ἢ φθέγξασθαι  
 ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν. Πολλοὺ  
 μέντοι, ἔφη. Τί δέ; οὐχ οὕτως ἁρμονία πέφυκεν εἶναι  
 ἐκάστη ἁρμονία, ὥς ἂν ἁρμοσθῇ; Οὐ μανθάνω, ἔφη.  
 5 Ἡ οὐχί, ἢ δ' ὅς, ἂν μὲν μᾶλλον ἁρμοσθῇ καὶ ἐπὶ Β  
 πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλον τε  
 ἂν ἁρμονία εἴη καὶ πλείων, εἰ δ' ἡττόν τε καὶ ἐπ'  
 ἔλαττον, ἡττόν τε καὶ ἐλάττων; Πάνυ γε. Ἡ οὖν  
 ἔστι τοῦτο περὶ ψυχῆν, ὥστε καὶ κατὰ τὸ σμικρότα-  
 10 του [μᾶλλον] ἐτέραν ἐτέρας ψυχὴν ψυχῆς ἐπὶ πλέον  
 καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἡττον αὐτὸ τοῦτο εἶναι,  
 ψυχὴν; Οὐδ' ὁπωστιοῦν, ἔφη. Φέρε δὴ, ἔφη, πρὸς  
 Διός· λέγεται ψυχὴ ἢ μὲν νοῦν τε ἔχειν καὶ ἀρετὴν  
 καὶ εἶναι ἀγαθὴ, ἢ δὲ ἄνοιάν τε καὶ μοχθηρίαν καὶ  
 15 εἶναι κακὴ; καὶ ταῦτα ἀληθῶς λέγεται; Ἀληθῶς μέν- C  
 τοι. Τῶν οὖν θεμένων ψυχὴν ἁρμονίαν εἶναι τί τις  
 φήσκει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν  
 καὶ τὴν κακίαν; πότερον ἁρμονίαν αὐτὰ τινὰ ἄλλην καὶ  
 ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ  
 20 ἔχειν ἐν αὐτῇ ἁρμονίᾳ οὔση ἄλλην ἁρμονίαν, τὴν δὲ  
 ἀνάρμοστον αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ  
 ἄλλην; Οὐκ ἔχω ἔγωγε, ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον  
 δὲ ὅτι τοιαῦτ' ἄττ' ἂν λέγοι ὁ ἐκείνο ὑποθέμενος.  
 Ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἡττον D  
 25 ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ  
 ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλέον μηδὲ ἡττον  
 μηδ' ἐπ' ἔλαττον ἐτέραν ἐτέρας ἁρμονίαν ἁρμονίας  
 εἶναι· ἢ γάρ; Πάνυ γε. Τὴν δέ γε μηδὲν μᾶλλον

5 ἂν Bodl. εἰαν Bekk. with the other mss. 10 μᾶλ-  
 λον bracketed by Heusde, Heind., Bekk. and Stallb. ψυχὴν ψυχῆς  
 Heusde, ψυχὴν om. mss. 16 τιθεμένων Bekk. Stallb. with most  
 mss. θεμένων Bodl. pr. m. Herm. 18 αὐτῶν Bekk. τινα  
 Bodl.



μηδὲ ἦττον ἀρμονίαν οὔσαν μήτε μᾶλλον μήτε ἦττον  
 ἡρμόσθαι· ἔστιν οὕτως; Ἔστιν. Ἡ δὲ μήτε μᾶλλον  
 μήθ' ἦττον ἡρμοσμένη ἔστιν ὅ,τι πλέον ἢ ἔλαττον  
 ἀρμονίας μετέχει, ἢ τὸ ἴσον; Τὸ ἴσον. Οὐκοῦν ψυχῇ  
 Ε ἔπειδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ 5  
 τοῦτο ψυχῇ ἔστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἦττον ἡρμο-  
 σται; Οὕτως. Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον  
 ἀναρμοστίας οὐδὲ ἀρμονίας μετέχει ἄν; Οὐ γὰρ οὖν.  
 Τοῦτο δ' αὖ πεπονθυῖα ἄρ' ἂν τι πλέον κακίας ἢ  
 ἀρετῆς μετέχει ἑτέρα ἑτέρας, εἴπερ ἡ μὲν κακία ἀναρ- 10  
 μοστία, ἡ δὲ ἀρετὴ ἀρμονία εἴη; Οὐδὲν πλέον. Μᾶλ-  
 94 λον δέ γέ που, ὧ Σιμμία, κατὰ τὸν ὀρθὸν λόγον κακίας  
 οὐδεμία ψυχῇ μεθεῖξει, εἴπερ ἀρμονία ἐστίν· ἀρμονία  
 γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὔσα, ἀρμονία, ἀναρ-  
 μοστίας οὔποτ' ἂν μετάσχοι. Οὐ μέντοι. Οὐδέ γε 15  
 δήπου ψυχῇ, οὔσα παντελῶς ψυχῇ, κακίας. Πῶς γὰρ  
 ἔκ γε τῶν προειρημένων; Ἐκ τούτου ἄρα τοῦ λόγου  
 ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων ὁμοίως ἀγαθαὶ ἔσον-  
 ται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαί,  
 εἶναι. Ἔμοιγε δοκεῖ, ἔφη, ὧ Σώκρατες. Ἡ καὶ καλῶς 20  
 Β δοκεῖ, ἢ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἂν ταῦτα  
 ὁ λόγος, εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἀρμονίαν  
 εἶναι; Οὐδ' ὅπωςτιοῦν, ἔφη.

XLIII. Τί δέ; ἢ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων  
 ἔσθ' ὅ,τι ἄλλο λέγεις ἄρχειν ἢ ψυχὴν, ἄλλως τε καὶ 25  
 φρόνιμον; Οὐκ ἔγωγε. Πότερον ξυγχωροῦσαι τοῖς  
 κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιουμένην; λέγω δὲ  
 τὸ τοιόνδε, οἷον καύματος ἐνόητος καὶ δίψους ἐπὶ τοῦ-  
 ναυτίου ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ  
 C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρώμεν ἐναντιου- 30

1 μήτε... μήτε Stallb. μηδὲ... μηδὲ Bekk. with the mss. 6 οὐδὲν  
 δὴ μ. Bekk. cj. 20 εἶναι; Bekk. 24 τί δαί Bekk. against the  
 Bodl. and most mss. 30 που μυρία Bekk. with only one ms.

μένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ; Πάνυ  
 μὲν οὖν. Οὐκοῦν αὖ ὁμολογήσαμεν ἐν τοῖς πρόσθεν  
 μήποτ' ἂν αὐτὴν, ἀρμονίαν γε οὔσαν, ἐναντία ἄδειν  
 οἷς ἐπιτείνοιτο καὶ χαλῶτο καὶ πάλλοιτο καὶ ἄλλο  
 5 ὅτιοῦν πάθος πάσχοι ἐκεῖνα ἐξ ὧν τυγχάνει οὔσα, ἀλλ'  
 ἔπεσθαι ἐκείνοις καὶ οὐποτ' ἂν ἡγεμονεύειν; Ὁμολο-  
 γήσαμεν, ἔφη· πῶς γὰρ οὐ; Τί οὖν; νῦν οὐ πᾶν τοῦ-  
 ναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσά τε  
 ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ D  
 10 ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ  
 δεσπόζουσα πάντας τρόπους, τὰ μὲν χαλεπώτερον  
 κολλάζουσα καὶ μετ' ἀλγηδόνων, τὰ τε κατὰ τὴν γυ-  
 μναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πραότερον, καὶ τὰ  
 μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ  
 15 ὀργαῖς καὶ φόβοις, ὡς ἄλλη οὔσα ἄλλῳ πράγματι  
 διαλεγομένη; οἷόν που καὶ Ὅμηρος ἐν Ὀδυσσεΐᾳ  
 πεποιήκεν, οὗ λέγει τὸν Ὀδυσσεά

στῆθος δὲ πλῆξας κραδίην ἠνίπαπε μῦθῳ·

τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. E  
 20 ἄρ' οἶε αὐτὸν ταῦτα ποιῆσαι διανοούμενον ὡς ἀρμονίας  
 αὐτῆς οὔσης καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος  
 παθῶν, ἀλλ' οὐχ οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν,  
 καὶ οὔσης αὐτῆς πολὺ θειότερου τινὸς πράγματος ἢ  
 καθ' ἀρμονίαν; Νῆ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.  
 25 Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῇ καλῶς ἔχει ψυχὴν  
 ἀρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἂν, ὡς ἔοικεν,  
 Ὅμηρῳ θείῳ ποιητῇ ὁμολογοῖμεν οὔτε αὐτοὶ ἡμῖν 95  
 αὐτοῖς. Ἐχει οὕτως, ἔφη.

XLIV. Εἶεν δὴ, ἢ δ' ὅς ὁ Σωκράτης, τὰ μὲν

5 τυγχάνοι Bekk. with only one ms. 9 φήσει Bekk. with only one ms. 28 ἔχειν οὕτως ἔφη Bekk. with most mss. (the Bodl. included); but ἔχει is given by Stobaeus and some mss. and justly

Ἀρμονίας ἡμῖν τῆς Θηβαϊκῆς ἱλεά πως, ὡς ἔοικε, μετρίως γέγονε· τί δὲ δὴ τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ἰλασόμεθα καὶ τίνι λόγῳ; Σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσιν· τουτονὶ γοῦν τὸν λόγον τὸν πρὸς τὴν ἄρμονίαν θαυμαστῶς μοι εἶπες ὡς παρὰ δόξαν. Σιμ- 5 μίου γὰρ λέγοντος, ὅτε ἠπόρει, πάνυ ἐθαύμαζον, εἴ τι B ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνυ οὖν μοι ἀτόπως ἔδοξεν εὐθὺς τὴν πρώτην ἐφοδὸν οὐ δέξασθαι τοῦ σοῦ λόγου. ταῦτά δὴ οὐκ ἂν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι. Ὡ γαθῆ, ἔφη ὁ Σωκρά- 10 τῆς, μὴ μέγα λέγε, μὴ τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα ῥηθήσεσθαι. ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὀμηρικῶς ἐγγὺς ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ τὸ κεφάλαιον ὦν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι ἡμῶν τὴν ψυχὴν ἀνώ- 15 C λεθρόν τε καὶ ἀθάνατον οὔσαν, εἰ φιλόσοφος ἀνὴρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἠγούμενος ἀποθανῶν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βιοὺς ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἡλίθιον θάρρος θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστίν 20 ἢ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον τέ ἐστι ψυχὴ καὶ ἦν πού πρότερον ἀμήχανον ὅσον χρόνον D καὶ ἥδει τε καὶ ἔπραττε πόλλ' ἄττα· ἀλλὰ γὰρ οὐδέν 25 τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὑλέθρου, ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῶη καὶ

preferred by Stallb. and Herm. 11 ἡμῶν Bodl. and most mss. ἡμῖν Bekk. 12 ῥηθήσεσθαι is my conj. ἔσεσθαι nearly all mss. (Bodl. included), only the Bodl. and two other mss. have λέγεσθαι in the margin. The letters ῥηθ having disappeared, the reading of the mss. arose. λέγεσθαι Bekk. Stallb. Herm. saw that λέγεσθαι was only a gloss.

τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο. διαφέρειν δὲ δὴ φῆς οὐδὲν εἶτε ἅπαξ εἰς σῶμα ἔρχεται εἶτε πολλάκις, πρὸς γε τὸ ἕκαστον ἡμῶν φοβείσθαι· προσήκειν γὰρ φοβείσθαι, εἰ μὴ ἀνόητος εἴη, τῷ μὴ  
 5 εἰδῶτι μὴδ' ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι. τοιαῦτ' ἅττα ἐστίν, οἶμαι, ὦ Κέβης, ἀ λέγεις· καὶ Ε  
 ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τέ τι βούλει πρῶσθῆς ἢ ἀφέλῃς. καὶ ὁ Κέβης, Ἄλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὐτ' ἀφελεῖν  
 10 οὔτε προσθεῖναι δέομαι· ἔστι δὲ ταῦτα ἀ λέγω.

XLV. Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν καὶ πρὸς ἑαυτόν τι σκεψάμενος, Οὐ φαῦλον πρᾶγμα, ἔφη, ὦ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι. ἐγὼ οὖν 96  
 15 σοι δίειμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γ' ἐμὰ πάθη· ἔπειτα ἂν τί σοι χρήσιμον φαίνεται ὧν ἂν λέγω, πρὸς τὴν πειθῶ περὶ ὧν λέγεις χρήσει. Ἄλλὰ μὲν, ἔφη ὁ Κέβης, βούλομαί γε. Ἄκουε τοίνυν ὡς ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης, νέος ὢν θαυμαστώως ὡς ἐπε-  
 20 θύμησα ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύσεως ἱστορίαν. ὑπερήφανος γάρ μοι ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἑκάστου, διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι· καὶ πολλάκις ἐμαν-  
 25 ἄρ' ἐπειδὴν τὸ θερμὸν καὶ τὸ ψυχρὸν σηπεδόνα τινὰ λάβῃ, ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται· καὶ πότερον τὸ αἵμά ἐστιν ᾧ φρονοῦμεν, ἢ ὁ ἀῆρ ἢ τὸ πῦρ, ἢ τούτων μὲν οὐδέν, ὁ δὲ ἐγκέφαλός ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὁρᾶν καὶ ὁσφραί-  
 30 νεσθαι, ἐκ τούτων δὲ γίγνοιτο μνήμη καὶ δόξα, ἐκ δὲ

2 διαφέρει Bekk. against the Bodl.  
 the mss., προσήκειν Hirschig.

4 προσήκει Bekk. with

μνήμης καὶ δόξης λαβούσης τὸ ἡρεμεῖν κατὰ ταῦτα  
 γίγνεσθαι ἐπιστήμην· καὶ αὖ τούτων τὰς φθορὰς  
 C σκοπῶν, καὶ τὰ περὶ τὸν οὐρανόν τε καὶ τὴν γῆν πάθῃ,  
 τελευτῶν οὕτως ἐμαυτῷ ἔδοξα πρὸς ταύτην τὴν σκέψιν  
 ἀφυῆς εἶναι, ὥς οὐδὲν χρῆμα. τεκμήριον δέ σοι ἐρῶ 5  
 ἱκανόν· ἐγὼ γὰρ ἂ καὶ πρότερον σαφῶς ἠπιστάμην,  
 ὥς γε ἐμαυτῷ καὶ τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύ-  
 τῃς τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὥστε  
 ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ ᾧμην εἰδέναι, περὶ  
 ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. 10  
 τοῦτο γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ  
 D τὸ ἐσθίειν καὶ πίνειν· ἐπειδὰν γὰρ ἐκ τῶν σιτίων  
 ταῖς μὲν σαρξὶ σάρκες προσγένωνται, τοῖς δὲ ὅστοις  
 ὀστᾶ, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις  
 τὰ αὐτῶν οἰκεία ἐκάστοις προσγένηται, τότε δὴ τὸν 15  
 ὀλίγον ὄγκον ὄντα ὕστερον πολλὴν γεγονέναι, καὶ οὕτω  
 γίγνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν· οὕτω τότε  
 ᾧμην· οὐ δοκῶ σοι μετρίως; Ἐμοιγε, ἔφη ὁ Κέβης.  
 Σκέψαι δὴ καὶ τάδε ἔτι. ᾧμην γὰρ ἱκανῶς μοι δοκεῖν,  
 ὁπότε τις φαίνοιτο ἄνθρωπος παραστὰς μέγας σμικρῷ 20  
 μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ  
 E ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν  
 ὀκτὼ πλείονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ  
 τὸ δίπηχυ τοῦ πηχυαίου μείζον εἶναι διὰ τὸ ἡμίσει  
 αὐτοῦ ὑπερέχειν. Νῦν δὲ δῆ, ἔφη ὁ Κέβης, τί σοι 25  
 δοκεῖ περὶ αὐτῶν; Πόρρω που, ἔφη, νῆ Δί' ἐμὲ εἶναι  
 τοῦ οἶεσθαι περὶ τούτων του τὴν αἰτίαν εἰδέναι, ὅς γε  
 οὐκ ἀποδέχομαι ἐμαυτοῦ οὐδὲ ὥς, ἐπειδὰν ἐνί τις  
 προσθῇ ἓν, ἢ τὸ ἐν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προσ-

1 κατὰ ταῦτα Bekk. 19 ἔγωγε ἱκανῶς Bekk. Bodl. om. pr.  
 II (Herm.): other mss. have ἐγώ. 29 σμικρῷ: see the exeg. comm.  
 23 προσθεῖναι Bodl. and other mss. προσεῖναι Bekk. Stallb. with  
 Bodl. corr. and many mss.

τεθὲν καὶ ᾧ προσετέθη διὰ τὴν πρόσθεσιν τοῦ ἑτέρου 97  
 τῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἰ, ὅτε μὲν ἑκάτερον  
 αὐτῶν χωρὶς ἀλλήλων ἦν, ἐν ᾧ ἑκάτερον ἦν καὶ οὐκ  
 ἦσθην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη  
 5 ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἡ ξύνοδος τοῦ  
 πλησίον ἀλλήλων τεθῆναι. οὐδέ γε [ὥς], εἰάν τις  
 ἐν διασχίσῃ, δύναμαι ἔτι πείθεσθαι ὡς αὕτη αὖ αἰτία  
 γέγονεν, ἡ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ  
 γίγνεται ἢ τότε αἰτία τοῦ δύο γίγνεσθαι· τότε μὲν γὰρ B  
 10 ὅτι ξυνήγετο πλησίον ἀλλήλων καὶ προσετίθετο ἕτερον  
 ἑτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ'  
 ἑτέρου. οὐδέ γε δι' ὅ,τι ἐν γίγνεται ὡς ἐπίσταμαι ἔτι  
 πείθω ἑμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ, δι' ὅ,τι γίγνε-  
 ται ἢ ἀπόλλυται ἢ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς  
 15 μεθόδου, ἀλλὰ τιν' ἄλλον τρόπον αὐτὸς εἰκῇ φύρῳ,  
 τοῦτον δὲ οὐδαμῇ προσίεμαι.

XLVI. Ἄλλ' ἀκούσας μὲν ποτε ἐκ βιβλίου τινός,  
 ὡς ἔφη, Ἀναξαγόρου ἀναγιγνώσκοντος, καὶ λέγοντος C  
 ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος,  
 20 ταύτη δὴ τῇ αἰτίᾳ ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ  
 εἶ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησά-  
 μην, εἰ τοῦθ' οὕτως ἔχει, τὸν γε νοῦν κοσμοῦντα  
 πάντα κοσμεῖν καὶ ἕκαστον τιθέναι ταύτη ὅπῃ ἂν  
 βέλτιστα ἔχῃ· εἰ οὖν τις βούλοιτο τὴν αἰτίαν εὑρεῖν  
 25 περὶ ἐκάστου, ὅπῃ γίγνεται ἢ ἀπόλλυται ἢ ἔστι, τοῦτο  
 δεῖν περὶ αὐτοῦ εὑρεῖν, ὅπῃ βέλτιστον αὐτῷ ἐστὶν  
 ἢ εἶναι ἢ ἄλλο ὅτιοῦν πᾶσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ D  
 λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ  
 καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ' ἢ τὸ

5 αὐτοῖς αἰτία Bekk. against the Bodl. δύο Bodl. and most mss.  
 δοῦν Bekk. Stallb. 6 [ὥς] Bekk. 13 ἄλλα Herm. ἄλλο Bekk.  
 without note. 23 κοσμεῖν bracketed by Herm.: exeg. comm.

29 αὐτοῦ ἐκείνου Bodl. and other mss. αὐτοῦ Bekk. Stallb. in ac-  
 cordance with most mss.

ἄριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον καὶ τὸ χεῖρον εἶδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὲ λογιζόμενος ἄσμενος εὐρηκέναι ὥμην διδάσκαλον τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαυτῷ, τὸν Ἀναξαγόραν, καὶ 5 μοι φράσειν πρῶτον μὲν πότερον ἢ γῆ πλατεῖά ἐστιν Ε ἢ στρογγύλη, ἐπειδὴ δὲ φράσειεν, ἐπεκδιηγῆσεσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν μέσῳ φαίῃ εἶναι αὐτήν, ἐπεκδιηγῆσεσθαι ὡς ἄμεινον ἦν 10 αὐτὴν ἐν μέσῳ εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοιτο, παρεσκευάσμεν ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο 98 εἶδος. καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμεν, ὡσαύτως πευσόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἄστρον, τάχους τε πέρι πρὸς ἄλληλα καὶ τροπῶν 15 καὶ τῶν ἄλλων παθημάτων, πῇ ποτὲ ταῦτ' ἄμεινόν ἐστιν ἕκαστον καὶ ποιεῖν καὶ πάσχειν ἢ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν ὥμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμῆσθαι, ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστὶν 20 Β ὥσπερ ἔχει· ἕκαστῳ οὖν αὐτὸν ἀποδιδόντα τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἕκαστῳ βέλτιστον ὥμην καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγῆσεσθαι ἀγαθόν· καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάννυ σπουδῇ λαβὼν τὰς βίβλους ὡς τάχιστα οἷός τ' ἢ ἀνεγίγνω- 25 σκον, ἔν' ὡς τάχιστα εἰδείην τὸ βέλτιστον καὶ τὸ χεῖρον.

XLVII. Ἀπὸ δὲ θαυμαστῆς ἐλπίδος, ὦ ἑταῖρε, ὁχόμην φερόμενος, ἐπειδὴ προῖων καὶ ἀναγιγνώσκων

25 ἢ Bodl. pr. m. Bekk. Stallb. ἦν Herm. 28 ὦ ἑταῖρε, ἐλπίδος Bekk. The text gives the reading of the Bodl. and other mss.

ὁρῶ ἄνδρα τῷ μὲν νῷ οὐδὲν χρώμενον οὐδέ τινας αἰτίας  
 ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας C  
 δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ  
 καὶ ἄτοπα. καὶ μοι ἔδοξεν ὁμοιότατον πεπονθέναι  
 5 ὥσπερ ἂν εἴ τις λέγων ὅτι Σωκράτης πάντα ὅσα  
 πράττει νῷ πράττει, κᾷπειτα ἐπιχειρήσας λέγειν τὰς  
 αἰτίας ἐκάστων ὧν πράττω, λέγοι πρῶτον μὲν ὅτι διὰ  
 ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι ξύγκειταί μου τὸ σῶμα  
 ἐξ ὀστών καὶ νεύρων, καὶ τὰ μὲν ὀστᾶ ἔστι στερεὰ καὶ  
 10 διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ δὲ νεῦρα οἷα  
 ἐπιτείνεσθαι καὶ ἀνίσθαι, περιαμπέχοντα τὰ ὀστᾶ D  
 μετὰ τῶν σαρκῶν καὶ δέρματος ὃ ξυνέχει αὐτά· αἰω-  
 ρουμένων οὖν τῶν ὀστών ἐν ταῖς αὐτῶν ξυμβολαῖς  
 χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα κάμπτεσθαι που  
 15 ποιεῖ οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην  
 τὴν αἰτίαν ξυγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὖ περὶ  
 τοῦ διαλέγεσθαι ὑμῖν ἐτέρας τοιαύτας αἰτίας λέγοι,  
 φωνάς τε καὶ ἀέρας καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα  
 αἰτιώμενος, ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, E  
 20 ὅτι ἐπειδὴ Ἀθηναίοις ἔδοξε βέλτιον εἶναι ἐμοῦ κατα-  
 ψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὖ δέ-  
 δοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον παραμένοντα  
 ὑπέχειν τὴν δίκην ἢν ἂν κελεύσωσιν· ἐπεὶ νή τὸν κύνα, 99  
 ὡς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ νεῦρά τε καὶ τὰ ὀστᾶ  
 25 ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα  
 τοῦ βελτίστου, εἰ μὴ δικαιότερον ὦμην καὶ κάλλιον  
 εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν  
 τῇ πόλει δίκην ἥντιν' ἂν τάττη. ἀλλ' αἷτια μὲν τὰ  
 τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ τις λέγοι ὅτι ἄνευ  
 30 τοῦ τὰ τοιαῦτα ἔχειν, καὶ ὀστᾶ καὶ νεῦρα καὶ ὅσα

9 στερεὰ Bekk. with only one ms.  
 but τινὰς om. Bodl. and most mss.

17 ἐτέρας τινὰς Bekk.



ἄλλα ἔχω, οὐκ ἂν οἴός τ' ἦν ποιεῖν τὰ δόξαντά μοι,  
 ἀληθῇ ἂν λέγοι· ὥς μέντοι διὰ ταῦτα ποιῶ ἃ ποιῶ  
 καὶ ταῦτα νῶπρά τω, ἀλλ' οὐ τῇ τοῦ βελτίστου  
 Β αἰρέσει, πολλὰ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου.  
 τὸ γὰρ μὴ διελέσθαι οἶόν τ' εἶναι ὅτι ἄλλο μὲν τίς  
 ἐστὶ τὸ αἷτιον τῷ ὄντι, ἄλλο δ' ἐκείνο ἄνευ οὗ τὸ  
 αἷτιον οὐκ ἂν ποτ' εἴη αἷτιον· ὁ δὲ μοι φαίνονται  
 ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ  
 ὀνόματι προσχρώμενοι, ὥς αἷτιον αὐτὸ προσαγορεύειν.  
 διὸ δὴ καὶ ὁ μὲν τις δίνην περιτιθεὶς τῇ γῇ ὑπὸ τοῦ  
 οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥσπερ καρδόπῳ  
 πλατεία βάθρον τὸν ἀέρα ὑπερείδει· τὴν δὲ τοῦ ὡς οἶόν  
 C τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κείσθαι,  
 ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἴονται δαιμονίαν  
 ἰσχὺν ἔχειν, ἀλλὰ ἡγούνται τούτου Ἄτλαντα ἂν ποτε  
 ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα  
 ξυνέχοντα ἐξευρεῖν καὶ ὥς ἀληθῶς τὰγαθὸν καὶ δέον  
 ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἴονται. ἐγὼ μὲν οὖν τῆς  
 τοιαύτης αἰτίας, ὅπῃ ποτὲ ἔχει, μαθητῆς ὅπου οὖν  
 ἡδιστ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθη καὶ οὐτ'  
 D αὐτὸς εὐρεῖν οὔτε παρ' ἄλλου μαθεῖν οἴός τε ἐγενόμην,  
 τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ἢ  
 πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι,  
 ὦ Κέβης; Ὑπερφυῶς μὲν οὖν, ἔφη, ὥς βούλομαι.

XLVIII. Ἔδοξε τοίνυν μοι, ἡ δ' ὅς, μετὰ ταῦτα, 25  
 ἐπειδὴ ἀπειρήκα τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι  
 μὴ πάθοιμι ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες  
 καὶ σκοποῦμενοι· διαφθείρονται γὰρ που ἔνιοι τὰ  
 ὄμματα, εἰ μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται

1 οἴός τ' ἡ Bekk. ἦν the best mss. 3 ταῦτα νῶ Bodl. and  
 most mss. ταύτη νῶ Bekk. Stallb. 8 σκότῳ Bekk. against the  
 Bodl. 15 ἂν ποτε Ἄτλαντα Bekk. against the Bodl. 19 τοιαύ-  
 της Bodl. Herm. τῆς τοιαύτης Bekk. Stallb. with many mss.

τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διανοήθην, καὶ Ε  
 ἔδεια μὴ παντάπασιν τὴν ψυχὴν τυφλωθείην βλέπων  
 πρὸς τὰ πράγματα τοῖς ὄμμασι καὶ ἐκάστη τῶν  
 αἰσθήσεων ἐπιχειρῶν ἅπτεσθαι αὐτῶν. ἔδοξε δὲ μοι  
 5 χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκο-  
 πεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν ᾧ εἰκάζω  
 τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ ξυγχωρῶ τὸν  
 ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100  
 σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις· ἀλλ' οὖν δὴ ταύτη γε  
 10 ὥρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὃν ἂν κρίνω  
 ἐρρωμενέστατον εἶναι, ἃ μὲν ἂν μοι δοκῇ τούτῳ ξυμφω-  
 νεῖν, τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν  
 ἄλλων ἀπάντων, ἃ δ' ἂν μή, ὡς οὐκ ἀληθῆ. βούλομαι  
 δέ σοι σαφέστερον εἰπεῖν ἢ λέγω· οἶμαι γάρ σε νῦν οὐ  
 15 μανθάνειν. Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.

XLIX. Ἀλλ', ἦ δ' ὅς, ὧδε λέγω, οὐδὲν καινόν, Β  
 ἀλλ' ἅπερ αἰεὶ καὶ ἄλλοτε καὶ ἐν τῷ παρεληλυθότι  
 λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπι-  
 χειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγ-  
 20 μάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκείνα τὰ πολυθρύλητα  
 καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναι τι καλὸν  
 αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τᾶλλα πάντα·  
 ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα, ἐλπίζω  
 σοι ἐκ τούτων τὴν τε αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν,  
 25 ὡς ἀθάνατον ἢ ψυχὴν. Ἀλλὰ μὲν, ἔφη ὁ Κέβης, ὡς ὁ  
 διδόντος σοι οὐκ ἂν φθάνοις περαίνων. Σκόπει δὴ,  
 ἔφη, τὰ ἐξῆς ἐκείνοις, εἴαν σοι ξυνδοκῇ ὥσπερ ἐμοί.  
 φαίνεται γὰρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ  
 τὸ καλόν, οὐδὲ δι' ἑν ἄλλο καλὸν εἶναι ἢ διότι μετέχει  
 30 ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτω λέγω. τῇ  
 τοιαύτῃ αἰτίᾳ ξυγχωρεῖς; Ξυγχωρῶ, ἔφη. Οὐ τοίνυν,  
 ἦ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας αἰτίας

- τὰς σοφὰς ταύτας γινώσκειν· ἀλλ' ἐάν τις μοι λέγῃ  
D διότι καλὸν ἐστὶν ὅτιοῦν, ἢ χρῶμα εὐανθὲς ἔχον ἢ  
σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα  
χαίρειν ἐὼ, ταραττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι, τοῦτο  
δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' 5  
ἐμαντῶ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου  
τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅπη δὴ καὶ  
ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι,  
ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλὰ.  
τοῦτο γάρ μοι δοκεῖ ἀσφαλέστατον εἶναι καὶ ἐμαντῶ 10  
ἀποκρίνασθαι καὶ ἄλλῳ, καὶ τούτου ἐχόμενος ἡγοῦμαι  
E οὐκ ἂν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ  
καὶ ὄφρουν ἄλλῳ ἀποκρίνασθαι, ὅτι τῷ καλῷ τὰ καλὰ  
γίγνεται καλὰ· ἢ οὐ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-  
γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω μείζω, καὶ 15  
σμικρότητι τὰ ἐλάττω ἐλάττω; Ναί. Οὐδὲ σὺ ἄρ' ἂν  
ἀποδέχοιο, εἴ τις τινα φαίῃ ἕτερον ἑτέρου τῇ κεφαλῇ  
101 μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ  
διαμαρτύριοι ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι  
τὸ μὲν μείζον πᾶν ἕτερον ἑτέρου οὐδενὶ ἄλλῳ μείζον 20  
ἐστὶν ἢ μεγέθει, καὶ διὰ τοῦτο μείζον, διὰ τὸ μέγεθος,  
τὸ δὲ ἔλαττον οὐδενὶ ἄλλῳ ἔλαττον ἢ σμικρότητι, καὶ  
διὰ τοῦτο ἔλαττον, διὰ τὴν σμικρότητα, φοβούμενος,  
οἶμαι, μή τις σοι ἐναντίος λόγος ἀπαντήσῃ, ἐὰν τῇ  
κεφαλῇ μείζονά τινα φῇς εἶναι καὶ ἐλάττω, πρῶτον 25  
μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ τὸ ἔλαττον  
ἔλαττον, ἔπειτα τῇ κεφαλῇ σμικρᾷ οὔσῃ τὸν μείζω  
B μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινὶ  
μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοῖο ταῦτα; καὶ ὁ

2 ἢ ὅτι χρῶμα Bekk. Stallb. ὅτι om. Bodl. pr. m. II. 7 εἴτε  
ἐπη the Edd. and mss.: see exeg. comm. 11 ἀποκρίνασθαι Bodl.  
al. ἀποκρίνεσθαι Bekk. with many mss. So again l. 13.

Κέβης γελάσας, Ἔγωγε, ἔφη. Οὐκοῦν, ἥ δ' ὅς, τὰ δέκα τῶν ὀκτὼ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγειν, ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ δίπηχυν τοῦ  
 5 πηχναίου ἡμίσει μείζον εἶναι, ἀλλ' οὐ μεγέθει; ὁ αὐτὸς γάρ που φόβος. Πάνυ γε, ἔφη. Τί δέ; ἐνὶ ἐνὸς προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ δύο γενέσθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν λέγειν; καὶ μέγα ἂν βοῶνς ὅτι οὐκ οἶσθα ἄλλως  
 10 πῶς ἕκαστον γιγνόμενον ἢ μετασχὼν τῆς ἰδίας οὐσίας ἐκάστου οὐ ἂν μετὰσχη, καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς δυάδος μετὰσχεσιν, καὶ δεῖν τούτου μετασχεῖν τὰ μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν μέλλῃ ἐν  
 15 ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐφῆς ἂν χαίρειν. παρεῖς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις· σὺ δὲ D δεδιὼς ἄν, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιὰν καὶ τὴν ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑπο-  
 20 θέσεως, οὕτως ἀποκρίναιο ἄν. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐφῆς ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο, εἴ σοι ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ. ἐπειδὴ δὲ ἐκείνης αὐτῆς δέοι σε διδόναι λόγον, ὡσαύτως ἂν διδοίης,  
 25 ἄλλην αὖ ὑπόθεσιν ὑποθέμενος, ἥτις τῶν ἄνωθεν βελτίστη φαίνοιτο, ἕως ἐπὶ τι ἱκανὸν ἔλθοις, ἅμα δὲ οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ περί τε τῆς E ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὠρμημένων, εἴπερ βούλοιό τι τῶν ὄντων εὔρεῖν. ἐκείνοις μὲν γὰρ  
 30 ὥσως οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ φροντίς· ἱκανοὶ

4 δυοῖν Bodl. δυεῖν Bekk. 6 Τί δαί Bekk. 19 ἑαυτοῦ Bodl. and other mss. (Herm. Stallb.) σαντοῦ Bekk.

γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκῶντες ὅμως δύνασθαι  
 102 αὐτοὶ αὐτοῖς ἀρέσκειν· σὺ δ', εἴπερ εἰ τῶν φιλοσόφων,  
 οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς. Ἀληθέστατα, ἔφη,  
 λέγεις, ὃ τε Σιμμίας ἅμα καὶ ὁ Κέβης.

ΕΧ. Νῆ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς 5  
 γάρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι  
 εἰπεῖν ἐκεῖνος ταῦτα.

ΦΑΙΔ. Πάνυ μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι  
 τοῖς παροῦσιν ἔδοξεν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. 10  
 ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα ;

Λ. ΦΑΙΔ. Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα  
 ξυνεχωρήθη, καὶ ὁμολογεῖτο εἶναί τι ἕκαστον τῶν  
 Β εἰδῶν καὶ τούτων τὰλλα μεταλαμβάνοντα αὐτῶν τού-  
 των τὴν ἐπωνυμίαν ἴσχειν, τὸ δὴ μετὰ ταῦτα ἡρώτα, 15  
 Εἰ δὴ, ἦ δ' ὅς, ταῦτα οὕτω λέγεις, ἄρ' οὐχ, ὅταν  
 Σιμμίαν Σωκράτους φῆς μείζω εἶναι, Φαίδωνος δὲ  
 ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Σιμμίᾳ ἀμφοτέρα, καὶ  
 μέγεθος καὶ σμικρότητα ; Ἐγωγε. Ἀλλὰ γάρ, ἦ δ'  
 ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους 20  
 οὐχ ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.  
 οὐ γάρ που πεφυκέναι Σιμμίαν ὑπερέχειν τούτῳ  
 C τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει ὃ τυγχάνει ἔχων·  
 οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σω-  
 κράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης 25  
 πρὸς τὸ ἐκείνου μέγεθος ; Ἀληθῆ. Οὐδέ γε αὖ ὑπὸ  
 Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν,  
 ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου  
 σμικρότητα ; Ἔστι ταῦτα. Οὕτως ἄρα ὁ Σιμμίας  
 ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας εἶναι, ἐν μέσῳ 30  
 D ὢν ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει ὑπερέχειν τὴν

σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρό-  
 τητος παρέχων ὑπερέχον καὶ ἅμα μειδιάσας, Ἔοικα,  
 ἔφη, καὶ ξυγγραφικῶς εἶναι, ἀλλ' οὖν ἔχει γέ που ὡς  
 λέγω. Ξυνέφη. Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος  
 5 δόξαι σοὶ ὅπερ ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ  
 τὸ μέγεθος οὐδέποτε ἑθέλειν ἅμα μέγα καὶ σμικρὸν  
 εἶναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχε-  
 σθαι τὸ σμικρὸν οὐδ' ἑθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν  
 τὸ ἕτερον, ἢ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσή  
 10 τὸ ἐναντίον, τὸ σμικρὸν, ἢ προσελθόντος ἐκείνου ἀπο-  
 λωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα  
 οὐκ ἑθέλειν εἶναι ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξά-  
 μενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὅσπερ  
 εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκεῖνο δὲ οὐ τετόλ-  
 15 μηκε μέγα ὄν σμικρὸν εἶναι· ὡς δ' αὐτως καὶ τὸ  
 σμικρὸν τὸ ἐν ἡμῖν οὐκ ἑθέλει ποτὲ μέγα γίγνεσθαι  
 οὐδὲ εἶναι, οὐδὲ ἄλλο οὐδὲν τῶν ἐναντίων ἔτι ὄν ὅπερ  
 ἦν ἅμα τοῦναντίον γίγνεσθαι τε καὶ εἶναι, ἀλλ' ἦτοι 103  
 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παν-  
 20 τάπασι, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.

LI. Καί τις εἶπε τῶν παρόντων ἀκούσας—ὅστις  
 δ' ἦν, οὐ σαφῶς μέμνημαι—Πρὸς θεῶν, οὐκ ἐν τοῖς  
 πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγο-  
 μένων ὁμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γίγνε-  
 25 σθαι καὶ ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὕτη  
 εἶναι ἢ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν  
 δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.  
 καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας,  
 Ἀνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ B  
 30 διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν

1 ὑπερέχων bracketed by Herm. after Vögelin Praef. ad  
 Phaedr. ed. min. p. 18. 9 δυοῖν all mss. but one, δυεῖν Bekk.

γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον  
 πῶμα γίνεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ  
 ἐναντίον οὐκ ἂν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ  
 ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων  
 τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων 5  
 ἐπωνυμίᾳ, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐνόητων ἔχει  
 τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκεῖνα οὐκ  
 C ἂν ποτέ φαμεν ἐβελῆσαι γένεσιν ἀλλήλων δέξασθαι.  
 καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, Ἄρα μὴ  
 πού, ἔφη, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν ὧν 10  
 ὁδε εἶπεν; Οὐδ' αὖ, ἔφη, ὁ Κέβης, οὕτως ἔχω· καίτοι  
 οὔτι λέγω ὥς οὐ πολλά με ταραττει. Ξυνωμολογή-  
 καμεν ἄρα, ἦ δ' ὅς, ἀπλῶς τοῦτο, μηδέποτε ἐναντίον  
 ἑαυτῷ τὸ ἐναντίον ἔσεσθαι. Παντάπασιν, ἔφη.

LII. Ἔτι δὴ μοι καὶ τόδε σκέψαι, ἔφη, εἰ ἄρα 15  
 ξυνωμολογήσεις. θερμόν τι καλεῖς καὶ ψυχρόν; Ἐγωγε.  
 D Ἄρ' ὅπερ χιόνα καὶ πῦρ; Μὰ Δί' οὐκ ἔγωγε. Ἄλλ'  
 ἕτερόν τι πυρὸς τὸ θερμόν καὶ ἕτερόν τι χιόνος τὸ  
 ψυχρόν; Ναί. Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέ-  
 ποτε χιόνα γ' οὔσαν δεξαμένην τὸ θερμόν, ὥσπερ ἐν 20  
 τοῖς ἔμπροσθεν ἐλέγομεν, ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα  
 καὶ θερμόν, ἀλλὰ προσιόντος τοῦ θερμοῦ ἢ ὑπεκχω-  
 ρήσειν αὐτῷ ἢ ἀπολεῖσθαι. Πάνν γε. Καὶ τὸ πῦρ  
 γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξιέναι ἢ  
 ἀπολεῖσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τὴν 25  
 ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν. Ἀλη-  
 E θῇ, ἔφη, λέγεις. Ἔστιν ἄρ', ἦ δ' ὅς, περὶ ἓνα τῶν  
 τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ  
 αὐτοῦ ὀνόματος εἰς τὸν αἰὲ χρόνον, ἀλλὰ καὶ ἄλλο τι,  
 ὃ ἔστι μὲν οὐκ ἐκεῖνο, ἔχει δὲ τὴν ἐκείνου μορφὴν αἰὲ 30

9 πρὸς Bodl. II. εἰς Bekk. with the other mss. 12 οὐδ' αἶ  
 Bekk. Stallb. with many good mss., ὁ δ' αἶ Bodl. Tubing. and  
 others. Herm. reads ὁ δ', οὐκ αἶ from his own conj.

ὅτανπερ ἦ. ἔτι δ' ἐν τοῖσδε ἴσως ἔσται σαφέστερον  
 ὃ λέγω. τὸ γὰρ περιττὸν αἰεί που δεῖ τούτου τοῦ  
 ὀνόματος τυγχάνειν, ὅπερ νῦν λέγομεν· ἢ οὐ; Πάνυ  
 γε. Ἄρα μόνον τῶν ὄντων, τοῦτο γὰρ ἐρωτῶ, ἢ καὶ  
 5 ἄλλο τι, ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, ὅμως δὲ 104  
 δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν  
 αἰεί, διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέ-  
 ποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ  
 τριάς πέπονθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς  
 10 τριάδος· ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰεί  
 προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ  
 οὐπερ τῆς τριάδος; ἀλλ' ὅμως οὕτω πως πέφυκε καὶ  
 ἡ τριάς καὶ ἡ πεμπτὰς καὶ ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας,  
 ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν αἰεί ἕκαστος αὐτῶν ἐστὶ  
 15 περιττός· καὶ αὖ τὰ δύο καὶ τὰ τέτταρα καὶ ἅπας B  
 ὁ ἕτερος αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὦν ὅπερ τὸ ἄρτιον  
 ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν αἰεί· ξυγχαρεῖς ἢ οὐ;  
 Πῶς γὰρ οὐκ; ἔφη. Ὁ τοίνυν, ἔφη, βούλομαι δηλώ-  
 σαι, ἄθρει. ἔστι δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκεῖνα  
 20 τὰ ἐναντία ἄλληλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ  
 ὄντα ἀλλήλοις ἐναντία ἔχει αἰεί τὰναντία, οὐδὲ ταῦτα  
 εἰκοι δεχομένοις ἐκείνην τὴν ἰδέαν ἢ ἂν τῇ ἐν αὐτοῖς  
 οὔσῃ ἐναντία ἦ, ἀλλ' ἐπιούσης αὐτῆς ἥτοι ἀπολλύμενα  
 ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολείσθαι C  
 25 πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν ὑπομείναι  
 ἔτι τρία ὄντα ἄρτια γενέσθαι; Πάνυ μὲν οὖν, ἔφη ὁ  
 Κέβης. Οὐδὲ μὲν, ἢ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.  
 Οὐ γὰρ οὖν. Οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ  
 ὑπομένει ἐπιόντα ἄλληλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναν-  
 30 τία οὐχ ὑπομένει ἐπιόντα. Ἀληθέστατα, ἔφη, λέγεις.

LIII. Βούλει οὖν, ἢ δ' ὅς, ἐὰν οἰοί τε ὦμεν, ὀρι-  
 σώμεθα ὅποια ταῦτ' ἐστίν; Πάνυ γε. Ἄρ' οὖν, ἔφη, D



ὦ Κέβης, τάδε εἴη ἄν, ἃ ὅ,τι ἂν κατάσχη μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ιδέαν αὐτὸ ἴσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ δεῖ τινος; Πῶς λέγεις; "Ωσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ ἂν ἡ τῶν τριῶν ιδέα κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, 5 ἀλλὰ καὶ περιττοῖς. Πάνυ γε. Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἡ ἐναντία ιδέα ἐκείνη τῇ μορφῇ, ἡ ἂν τοῦτο ἀπεργάζεται, οὐδέποτ' ἂν ἔλθοι. Οὐ γάρ. Εἰργάζετο δέ γε ἡ περιττή; Ναί. Ἐναντία δὲ ταύτῃ ἡ τοῦ  
 Ε ἀρτίου; Ναί. Ἐπὶ τὰ τρία ἄρα ἡ τοῦ ἀρτίου ιδέα 10 οὐδέποτε ἦξει. Οὐ δῆτα. "Αμοира δὴ τοῦ ἀρτίου τὰ τρία. "Αμοира. Ἀνάρτιος ἄρα ἡ τριάς. Ναί. Ὁ τοίνυν ἔλεγον ὀρίσασθαι, ποῖα οὐκ ἐναντία τινὶ ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἷον νῦν ἡ τριάς τῷ ἀρτίῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ 15 γὰρ ἐναντίον ἀεὶ αὐτῷ ἐπιφέρει, καὶ ἡ δυὰς τῷ πε-  
 105 ριττῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκείνο ὃ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅ,τι ἂν αὐτὸ ἴη, αὐτὸ τὸ ἐπιφέ- 20 ρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμιμνήσκου· οὐ γὰρ χεῖρον πολ-  
 λάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἀρτίου οὐ δέξεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον· τοῦτο 25 μὲν οὖν καὶ αὐτὸ ἄλλῳ ἐναντίον, ὅμως δὲ τὴν τοῦ 25  
 Β περιττοῦ οὐ δέξεται· οὐδὲ δὴ τὸ ἡμιόλιον οὐδὲ τὰλλα τὰ τοιαῦτα, τὸ ἡμισυ, τὴν τοῦ ὅλου, καὶ τριτημόριον

3 αὐτῷ ἀεὶ τινος Bodl. and many mss. αὐτῷ varies its place in many mss. and was for that reason bracketed by Herm.: the reading of the text is due to H. Schmidt. 10 ἄρα Bekk. with

all mss. except Δ which has ἄρ' and so curiously enough Herm. 14 τὸ ἐναντίον is considered spurious by Bekk. and Herm.: see exeg. comm. 16 ἀεὶ αὐτῷ Bodl. αὐτῷ ἀεὶ Bekk. Stallb. with

most mss.

αὐ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπει τὲ καὶ ξυνδοκεῖ σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἔφη, καὶ ἔπομαι.

LIV. Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μὴ  
 5 μοι ὁ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω  
 δὲ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ  
 ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν.  
 εἰ γὰρ ἔροιό με, ᾧ ἂν τί [ἐν τῷ σώματι] ἐγγένηται,  
 θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκεί-  
 10 νην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης, ἀλλὰ κομψοτέραν C  
 ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ· οὐδὲ ἂν ἔρη, ᾧ ἂν σώματι τί  
 ἐγγένηται, νοσήσει, οὐκ ἐρῶ ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν  
 πυρετός· οὐδ' ᾧ ἂν ἀριθμῷ τί ἐγγένηται, περιττός  
 ἔσται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ' ᾧ ἂν μονάς,  
 15 καὶ τᾶλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς οἶσθ' ὅ,τι  
 βούλομαι. Ἀλλὰ πάνυ ἱκανῶς, ἔφη. Ἀποκρίνου δὴ,  
 ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι, ζῶν ἔσται; ὦμι ἂν  
 ψυχῇ, ἔφη. Οὐκοῦν αἰεὶ τοῦτο οὕτως ἔχει; Πῶς γὰρ  
 οὐχί; ἦ δ' ὅς. Ἡ ψυχὴ ἄρα ὅ,τι ἂν αὐτὴ κατάσχη, D  
 20 αἰεὶ ἦκει ἐπ' ἐκείνο φέρουσα ζωὴν; Ἡκεὶ μέντοι, ἔφη.  
 Πότερον δ' ἔστι τι ζωῇ ἐναντίον ἢ οὐδέν; Ἔστιν,  
 ἔφη. Τί; Θάνατος. Οὐκοῦν ἢ ψυχὴ τὸ ἐναντίον ᾧ  
 αὐτὴ ἐπιφέρει αἰεὶ οὐ μὴ ποτε δέξεται, ὥς ἐκ τῶν  
 πρόσθεν ὁμολόγηται; Καὶ μάλα σφόδρα, ἔφη ὁ  
 25 Κέβης.

LV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου  
 ἰδέαν τί νῦν δὴ ὠνομάζομεν; Ἀνάρτιον, ἔφη. Τὸ δὲ  
 δίκαιον μὴ δεχόμενον καὶ ὁ ἂν μουσικὸν μὴ δέχεται;  
 Ἀμουσον, ἔφη, τὸ δὲ ἄδικον. Εἶεν· ὁ δ' ἂν θάνατον E

5 ᾧ ἂν Bekk. against the Bodl. ἀλλ' ἄλλω Bekk. ἄλλω om. Bodl. and most mss. ἄλλο Hirschig. 8 ἐν τῷ σώματι bracketed by Herm. This first question is more general than the following ones. 24 μάλα ἔφη σφόδρα Bekk. with nearly all mss.

μὴ δέχεται, τί καλοῦμεν; Ἀθάνατον, ἔφη. Οὐκοῦν  
 ἡ ψυχὴ οὐ δέχεται θάνατον; Οὔ. Ἀθάνατον ἄρα ἡ  
 ψυχὴ; Ἀθάνατον. Εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδε-  
 δείχθαι φῶμεν· ἢ πῶς δοκεῖ; Καὶ μάλα γε ἱκανῶς, ὧ  
 Σώκρατες. Τί οὖν, ἡ δ' ὅς, ὧ Κέβης; εἰ τῷ ἀναρτίῳ 5  
 106 ἀναγκαῖον ἦν ἀνωλέθρῳ εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώ-  
 λεθρα ἂν ἦν; Πῶς γὰρ οὔ; Οὐκοῦν εἰ καὶ τὸ ἄθερμον  
 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὁπότε τις ἐπὶ χιόνα  
 θερμὸν ἐπαγάγοι, ὑπεξήει ἂν ἡ χιὼν οὔσα σῶς καὶ  
 ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα 10  
 ἐδέξατ' ἂν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς  
 δ' αὐτῶς, οἶμαι, καὶ ἐπὶ τὸ ἄψυκτον ἀνώλεθρον ἦν,  
 ὁπότε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπίοι, οὔποτ' ἂν ἀπεσβέν-  
 νυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὼν ᾤχετο.  
 Β Ἀνάγκη, ἔφη. Οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ 15  
 τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλε-  
 θρόν ἐστιν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν  
 ἵη, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρη-  
 μένων οὐ δέξεται οὐδ' ἔσται τεθνηκυῖα, ὥσπερ τὰ  
 τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττόν, 20  
 οὐδὲ δὴ τὸ πῦρ ψυχρόν, οὐδέ γε ἡ ἐν τῷ πυρὶ θερμό-  
 της. ἀλλὰ τί κωλύει, φαίη ἂν τις, ἄρτιον μὲν τὸ  
 περιττόν μὴ γίγνεσθαι ἐπιόντος τοῦ ἀρτίου, ὥσπερ  
 C ὁμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον  
 γεγενέαι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμά- 25  
 χεσθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώ-  
 λεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο ὁμολόγητο ἡμῖν, ῥαδίως  
 ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἀρτίου τὸ περιττόν

6 *τρία ἢ* Bodl. with most mss. Stallb. Herm. ἢ om. Bekk.  
 11 f. Ὡς δ' αὐτῶς Bekk. Stallb., but Herm. prefers Ὡσαύτως on  
 the authority of the Bodl. and Tub. 13 *ἐπῆει* all mss. but one.  
*ἐποίη* Δ, *ἐπίοι* Bekk. Stallb. 24 *ἀπολομένου* Bodl. Stallb. Herm.  
*ἀπολλυμένου* Bekk.

καὶ τὰ τρία οἶχεται ἀπιόντα· καὶ περὶ πυρὸς καὶ  
 θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἡ οὐ;  
 Πάνυ μὲν οὖν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου,  
 εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχὴ  
 5 ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ  
 μή, ἄλλου ἂν δέοι λόγου. 'Αλλ' οὐδὲν δεῖ, ἔφη, τούτου D  
 γε ἔνεκα· σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο,  
 εἴ γε τὸ ἀθάνατον αἰδίου ὄν φθορὰν δέξεται.

LVI. 'Ο δέ γε θεός, οἶμαι, ἔφη ὁ Σωκράτης, καὶ  
 10 αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστι,  
 παρὰ πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.  
 Παρὰ πάντων μέντοι νῆ Δία, ἔφη, ἀνθρώπων τέ γε  
 καὶ ἔτι μᾶλλον, ὥς ἐγῶμαι, παρὰ θεῶν. 'Οπότε δὴ  
 τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχὴ ἢ, εἰ E  
 15 ἀθάνατος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἴη; Πολ-  
 λὴ ἀνάγκη. 'Επιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον  
 τὸ μὲν θνητόν, ὥς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ'  
 ἀθάνατον σὼν καὶ ἀδιάφθορον οἶχεται ἀπὸν, ὑπεκχω-  
 ρῆσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μᾶλλον ἄρα,  
 20 ἔφη, ὃ Κέβης, ψυχὴ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ 107  
 ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν "Αἰδου. Οὐκ οὖν  
 ἔγωγε, ὃ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι  
 λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἀλλ' εἰ δὴ τι  
 Σιμμίας ὁδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατα-  
 25 σιγῆσαι· ὥς οὐκ οἶδα εἰς ὅντινά τις ἄλλον καιρὸν  
 ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων  
 βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι. 'Αλλὰ μὲν, ἢ δ'  
 ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπῃ ἀπιστῶ ἔκ γε  
 τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους περὶ ὧν οἱ

8 εἰ τό γε Bekk. Stallb. against the Bodl. ἀθάνατον καὶ αἰδίου Bekk.: but καὶ om. Bodl. and Stobæus. ὄν om. Bekk. with the mss. of the second class. 12 τέ γε Bodl. Stallb. Herm. τε alone Bekk. 14 ψυχὴ ἢ Bodl. ἢ om. Bekk. 25 ὄντινά τις Bodl. and most mss. ὄντιν' ἂν τις Bekk.

λόγοι εἰσί, καὶ τὴν ἀνθρωπίνην ἀσθένειαν ἀτιμάζων,  
 Β ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἐμαυτῷ περὶ  
 τῶν εἰρημένων. Οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σω-  
 κράτης, ἀλλὰ ταυτὰ τε εὖ λέγεις, καὶ τὰς ὑποθέσεις  
 τὰς πρῶτας, καὶ εἰ πισταὶ ὑμῖν εἰσὶν, ὅμως ἐπισκε- 5  
 πτέαι σαφέστερον· καὶ ἐὰν αὐτὰς ἱκανῶς διέλητε, ὡς  
 ἐγῶμαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατόν  
 μάλιστα ἀνθρώπῳ ἐπακολουθήσαι· κὰν τοῦτο αὐτὸ  
 σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω. Ἀληθῆ,  
 ἔφη, λέγεις. 10

LVII. Ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον δια-  
 C νοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ  
 δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ κα-  
 λούμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος  
 νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. 15  
 εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγὴ, ἔρμαιον  
 ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμα  
 ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς·  
 νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὖσα, οὐδεμία ἂν εἴη  
 αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20  
 D ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν  
 γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἡ ψυχὴ ἔρχεται πλὴν  
 τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται  
 ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθύς ἐν ἀρχῇ  
 τῆς ἐκείσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευ- 25  
 τήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ ζῶντα  
 εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον, οἱ δὲ  
 τοὺς ξυλλεγέντας, διαδικασαμένους εἰς Ἄιδου πορεύε-  
 E σθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς  
 ἐνθένδε ἐκείσε πορεύσαι· τυχόντας δ' ἐκεῖ ὧν δεῖ τυχεῖν 30

12 ἀθάνατος Herm. ἐστιν add. Bekk., but om. Bodl. and most good inss. 23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.

καὶ μέιναντας οὐ χρή χρόνον ἄλλος δεῦρο πάλιν ἡγεμὼν  
 κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις. ἔστι  
 δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· 108  
 ἐκεῖνός μὲν γὰρ ἀπλὴν οἰμὸν φησιν εἰς Ἄιδου φέρειν,  
 5 ἡ δ' οὔτε ἀπλὴ οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ  
 ἂν ἡγεμόνων ἔδει· οὐ γάρ πού τις ἂν διαμάρτοι οὐδα-  
 μόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ  
 περιόδους πολλὰς ἔχειν· ἀπὸ τῶν ὁσίων τε καὶ νομί-  
 μων τῶν ἐνθάδε τεκμαιρόμενος λέγω. ἡ μὲν οὖν κοσμία  
 10 τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ  
 παρόντα· ἡ δὲ ἐπιθυμητικῶς τοῦ σώματος ἔχουσα,  
 ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολλὸν χρόνον  
 ἐπτοημένη καὶ περὶ τὸν ὁρατὸν τόπον, πολλὰ ἀντιτεί- B  
 νασα καὶ πολλὰ παθοῦσα, βία καὶ μόγις ὑπὸ τοῦ  
 15 προστεταγμένου δαίμονος οἴχεται ἀγομένη. ἀφικο-  
 μένην δὲ ὅθι περ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον καὶ τι,  
 – πεποιηκυῖαν τοιοῦτον, ἡ φόνων ἀδίκων ἡμμένην ἢ ἄλλ'  
 ἅττα τοιαῦτα εἰργασμένην, ἃ τούτων ἀδελφά τε καὶ  
 ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν  
 20 ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος  
 οὔτε ἡγεμὼν ἐθέλει γίγνεσθαι, αὐτὴ δὲ πλανᾶται ἐν  
 πάσῃ ἐχομένη ἀπορία, ἕως ἂν δῆ τινες χρόνοι γένων- C  
 ται, ὧν ἐξελθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ  
 πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως  
 25 τὸν βίον διεξεληθούσα, καὶ ξυνεμπόρων καὶ ἡγεμόνων  
 θεῶν τυχοῦσα, ᾤκησε τὸν αὐτῇ ἐκάστη τόπον προσή-  
 κοντα. εἰσὶ δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι,  
 καὶ αὐτὴ οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ  
 γῆς εἰωθότων λέγειν, ὡς ἐγὼ ὑπὸ τινος πέπεισμαι.

30 LVIII. Καὶ ὁ Συμμίας, Πῶς ταῦτα, ἔφη, λέγεις, D  
 ὦ Σώκρατες; περὶ γάρ τοι τῆς γῆς καὶ αὐτὸς πολλὰ

δὴ ἀκήκουα, οὐ μέντοι ταῦτα ἃ σὲ πείθει· ἡδέως ἂν οὖν ἀκούσαιμι. Ἀλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι δοκεῖ εἶναι διηγήσασθαι ἃ γ' ἐστίν· ὥς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἶός 5 τε εἶην, ἅμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ Σιμμία, τῷ μήκει τοῦ λόγου οὐκ ἐξαρκεῖν.

Ε τὴν μέντοι ιδέαν τῆς γῆς, οἷαν πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. Ἀλλ', ἔφη ὁ Σιμμίας, καὶ ταῦτα ἄρκεῖ. Πέπεισμαι τοίνυν, ἦ δ' 10 ὅς, ἐγὼ ὥς πρῶτον μὲν, εἰ ἐστὶν ἐν μέσῳ τῷ οὐρανῷ περιφερῆς οὖσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ

109 μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης, ἀλλὰ ἱκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν 15 ἰσορροπίαν· ἰσόρροπον γὰρ πρᾶγμα ὁμοίου τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἥττον οὐδαμῶσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν, ἦ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας. Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ 20

Β ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τιμὶ μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τὴν θάλατταν οἰκοῦντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιούτοις τόποις οἰκεῖν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ 25 κοῖλα καὶ παντοδαπὰ καὶ τὰς ιδέας καὶ τὰ μεγέθη, εἰς ἃ ξυνερρηκέσθαι τό τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κείσθαι τῷ οὐρανῷ, ἐν ᾧ περ ἐστὶ τὰ ἄστρα, ὃν δὴ αἰθέρα

Γ ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων 30

2 Γλαύκου γέ μοι τέχνη Bekk. The order varies in the mss.: I follow the Bodl. 18 πρῶτον μὲν τοίνυν Bekk.: τοίνυν om. Bodl. and the best mss.

λέγειν· οὐ δὴ ὑποστάθμην ταῦτα εἶναι καὶ ξυρρεῖν  
 αἰεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς  
 κοίλοις αὐτῆς λεληθέναι καὶ οἶεσθαι ἄνω ἐπὶ τῆς γῆς  
 οἰκεῖν, ὥσπερ ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-  
 5 λάγους οἰκῶν οἰοιτό τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ  
 διὰ τοῦ ὕδατος ὁρῶν τὸν ἥλιον καὶ τὰ ἄλλα ἄστρα  
 τὴν θάλατταν ἡγοῖτο οὐρανὸν εἶναι, διὰ δὲ βραδυτήτά  
 τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς θα- D  
 λάττης ἀφιγμένος μηδὲ ἑωρακὼς εἴη, ἐκδὺς καὶ ἀνακύν-  
 10 ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ καθα-  
 ρώτερος καὶ καλλίων τυγχάνει ὢν τοῦ παρὰ σφίσι,  
 μηδὲ ἄλλου ἀκηκοὼς εἴη τοῦ ἑωρακότος. ταῦτόν δὴ  
 τοῦτο καὶ ἡμᾶς πεπονθέναι· οἰκοῦντας γὰρ ἔν τιμι  
 κοίλῳ τῆς γῆς οἶεσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν  
 15 ἄερα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ  
 ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὑπ' ἀσθενείας. E  
 καὶ βραδυτήτος οὐχ οἴους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'  
 ἔσχατον τὸν ἄερα· ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι  
 ἢ πτηνὸς γενόμενος ἀναπτοῖτο, κατιδεῖν ἂν ἀνακύν-  
 20 ψαντα, ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες  
 ἀνακύντοντες ὁρῶσι τὰ ἐνθάδε, οὕτως ἂν τινα καὶ  
 τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἡ φύσις ἱκανὴ εἴη ἀνέχεσθαι  
 θεωροῦσα, γινῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐ-  
 ρανὸς καὶ τὸ ἀληθῶς φῶς καὶ ἡ ὡς ἀληθῶς γῆ. ἥδε 110  
 25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε  
 διεφθαρμένα ἐστὶ καὶ καταβεβρωμένα, ὥσπερ τὰ ἐν τῇ  
 θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται οὐδὲν ἄξιον  
 λόγου ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἔπος εἰπεῖν,  
 οὐδὲν ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχα-

16 εἶναι τοιοῦτον is Heindorf's conj. εἶναι ταυτόν mss. τὸ δὲ  
 δεινότατον Herm. 19 ἀνάπτοιτο Bekk. ἀναπτοῖτο Bodl. κατιδεῖν  
 ἂν: ἂν add. Stephanus. 27 φύεται and the other words are  
 given in the order of the Bodl. φύεται ἄξιον λόγου οὐδὲν Bekk.



νος καὶ βόρβοροι εἰσιν, ὅπου ἂν καὶ γῆ ᾗ, καὶ πρὸς τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὅπωςτιοῦν ἄξια· ἐκεῖνα δὲ αὖ τῶν παρ' ἡμῖν πολὺ ἂν ἔτι πλέον φανείη  
 Β διαφέρειν. εἰ γὰρ δεῖ καὶ μῦθον λέγειν [καλόν], ἄξιον ἀκοῦσαι, ὃ Σιμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ 5 τῷ οὐρανῷ ὄντα. Ἀλλὰ μήν, ἔφη ὁ Σιμμίας, ὃ Σώκρατες, ἡμεῖς γε τούτου τοῦ μύθου ἡδέως ἂν ἀκούσασαιμεν.

LIX. Λέγεται τοίνυν, ἔφη, ὃ ἑταῖρε, πρῶτον μὲν εἶναι τοιαύτη ἡ γῆ αὐτὴ ἰδεῖν, εἰ τις ἄνωθεν θεῶτο 10 αὐτήν, ὥσπερ αἱ δωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασι διελημμένη, ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα  
 C ὥσπερ δείγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται· ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολὺ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν γὰρ 15 ἀλουργῇ εἶναι καὶ θαυμαστὴν τὸ κάλλος, τὴν δὲ χρυσοειδῇ, τὴν δὲ ὄση λευκὴ γύψου ἢ χιόνος λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων ξυγκειμένην ὡσαύτως, καὶ ἔτι πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός τε καὶ ἀέρος ἐκ- 20 πλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι στίλβοντα,  
 D ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἐν τι αὐτῆς εἶδος ξυνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ, οὐσῃ τοιαύτῃ ἀνὰ λόγον τὰ φυόμενα φύεσθαι, δένδρα τε καὶ ἄνθη καὶ τοὺς καρπούς· καὶ αὖ τὰ ὄρη ὡσαύτως καὶ 25 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ  
 E τοιαῦτα, ἐκεῖ δὲ οὐδὲν ὅ,τι οὐ τοιοῦτον εἶναι καὶ ἔτι 30

1 καὶ ἡ γῆ Bekk. ἡ om. Stallb. Herm. with the support of a few mss. of the second class. 4 καλόν om. Bodl. pr. m. and II. 20 ἐκπλεα Bodl. and many good mss. ἐμπλεα Bekk.

τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι, ὅτι ἐκείνοι  
οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδεδεσμένοι οὐδὲ διε-  
φθαρμένοι ὥσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνος καὶ ἄλμης  
ὑπὸ τῶν δεῦρο ξυνερρηκώτων, ἃ καὶ λίθοις καὶ γῇ καὶ  
5 τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς αἴσχη τε καὶ νόσους  
παρέχει. τὴν δὲ γῆν αὐτὴν κεκοσμήσθαι τούτοις τε  
ἅπασι καὶ ἔτι χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις 111  
αὐ τοῖς τοιούτοις. ἐκφανῇ γὰρ αὐτὰ πεφυκέναι, ὄντα  
πολλὰ πλήθει καὶ μεγάλα καὶ πολλαχοῦ τῆς γῆς,  
10 ὥστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα  
δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς  
μὲν ἐν μεσογαίᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἅερα,  
ὥσπερ ἡμεῖς περὶ τὴν θάλατταν, τοὺς δὲ ἐν νήσοις ἅς  
περιρρεῖν τὸν ἅερα πρὸς τῇ ἡπείρῳ οὕσας· καὶ ἐνὶ  
15 λόγῳ, ὕπερ ἡμῖν τὸ ὕδωρ καὶ ἡ θάλαττά ἐστι πρὸς  
τὴν ὑμετέραν χρεῖαν, τοῦτο ἐκεῖ τὸν ἅερα, ὃ δὲ ἡμῖν  
ὁ ἀήρ, ἐκείνοις τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν B  
ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον  
τε ζῆν πολὺν πλεῖω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ  
20 φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ  
αὐτῇ ἀποστάσει, ἥπερ ἀήρ τε ὕδατος ἀφέστηκε καὶ  
αἰθήρ ἀέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση  
τε καὶ ἱερὰ αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς  
εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεις τῶν  
25 θεῶν καὶ τοιαύτας ξυνουσίας γίγνεσθαι αὐτοῖς πρὸς  
αὐτούς· καὶ τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρα ὀρά· C

1 καλλίω Bodl. with most mss. (Stallb. Herm.) κάλλιον Bekk. with only one ms. 2 εἰσὶ καθαροὶ Bodl. καθαροὶ εἰσι Bekk. with the other mss. 4 ὑπὸ τῶν δεῦρο ξυνερρηκώτων is considered spurious by Cobet, Var. Lect. p. 231. 9 πολλαχοῦ Bodl. πανταχοῦ Bekk. with the other mss. 11 ἐπ' αὐτῆς Bekk. Stallb. with several mss. ἐπ' αὐτῇ Herm. with the Bodl. 20 φρονήσει Bekk. Stallb. with all mss. but one, ὁσφρήσει Herm. with the August.: see comm. 22 ἄλση Bodl. ἔδη Bekk. with other mss. 26 αὐτοὺς Bodl. and nearly all mss.

σθαι ὑπ' αὐτῶν οἷα τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

LX. Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ τὴν γῆν· τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς κύκλῳ περὶ ὅλην πολλούς, τοὺς μὲν 5 βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς D ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὓς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους· τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντε- 10 τρῆσθαι τε πολλαχῇ καὶ κατὰ στενότερα καὶ εὐρύτερα, καὶ διεξόδους ἔχειν, ἥ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποταμῶν ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα- 15 μούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ E βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ῥύακος πηλοῦ ῥέοντες ποταμοὶ καὶ αὐτὸς ὁ ῥύαξ· ὧν δὴ καὶ ἐκάστους τοὺς τόπους πληροῦσθαι, ὧν ἂν ἐκάστοις τύχῃ ἐκάστοτε ἡ περιρροὴ γιγνομένη. ταῦτα δὲ πάντα 20 κινεῖν ἄνω καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἡ αἰώρα διὰ φύσιν τοιάνδε τινά. ἐν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον 112 τυγχάνει ὃν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς, τοῦτο ὅπερ Ὅμηρος εἶπε, λέγων αὐτὸ 25

τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον· ὃ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα συρρέουσιν τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσι· γίνονται δὲ ἕκαστοι τοιοῦτοι δι' οἷας ἂν καὶ 30

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bekk. 11 στενότερα Bekk. 19 ἐκάστους Bekk. Stallb. with the mss. ἐκείνους Herm. cj.

τῆς γῆς ῥέωσιν. ἡ δ' αἰτία ἐστὶ τοῦ ἐκρεῖν τε ἐντεῦθεν B  
 καὶ εἰσρεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει  
 οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. αἰωρεῖται δὴ καὶ κυμαίνει  
 ἄνω καὶ κάτω, καὶ ὁ ἀὴρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ  
 5 ταῦτόν ποιεῖ· ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ'  
 ἐκεῖνα τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ  
 ὥσπερ τῶν ἀναπνεόντων ἀεὶ ἐκπνεῖ τε καὶ ἀναπνεῖ  
 ῥέον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ξυναιωρούμενον τῇ ὑγρῷ  
 τὸ πνεῦμα δεινούς τινας ἀνέμους καὶ ἀμηχάνους παρέ-  
 10 χεται καὶ εἰσὶν καὶ ἐξίον. ὅταν τε οὖν [ὀρμήσαν]  
 ὑποχωρήσῃ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω κα- C  
 λούμενον, τοῖς κατ' ἐκεῖνα τὰ ῥεύματα διὰ τῆς γῆς  
 εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὥσπερ οἱ ἐπαντλοῦντες·  
 \* ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπη, δεῦρο δὲ ὀρμήσῃ, τὰ  
 15 ἐνθάδε πληροῖ αὖθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν  
 ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα  
 ἀφικνούμενα, εἰς οὓς ἐκάστους ὁδοποιεῖται, θαλάττας  
 τε καὶ λίμνας καὶ ποταμούς καὶ κρήνας ποιεῖ· ἐντεῦθεν  
 δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους  
 20 τόπους περιελθόντα καὶ πλείους, τὰ δὲ ἐλάττους καὶ D  
 βραχυτέρους, πάλιν εἰς τὸν Τάρταρον ἐμβάλλει, τὰ  
 μὲν πολλὰ κατωτέρω ἢ ἐπηντλείτο, τὰ δὲ ὀλίγον· πάντα  
 δὲ ὑποκάτω εἰσρεῖ τῆς ἐκροῆς. καὶ ἔνια μὲν καταν-  
 τικρὸν ἢ εἰσρεῖ ἐξέπεσεν, ἔνια δὲ κατὰ τὸ αὐτὸ μέρος·  
 25 ἔστι δὲ ἃ παντάπασιν κύκλῳ περιελθόντα, ἢ ἅπαξ ἢ  
 καὶ πλεονάκις περιελιχθέντα περὶ τὴν γῆν ὥσπερ οἱ  
 ὄφεις, εἰς τὸ δυνατόν κάτω καθέντα πάλιν ἐμβάλλει.  
 δυνατόν δ' ἐστὶν ἐκατέρωσε μέχρι τοῦ μέσου καθιέναι, E  
 πέρα δ' οὐ· ἄναντες γὰρ ἀμφοτέροις τοῖς ῥεύμασι τὸ  
 30 ἐκατέρωθεν γίγνεται μέρος.

10 [ὀρμήσαν] om. Bodl. pr. m. bracketed by Stallb. and Herm.  
 25 ἔστι δὲ καὶ Bekk. with two mss.

LXI. Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ ρεύματά ἐστι· τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλῳ ὁ καλούμενος Ὀκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ρεῖ ἄλλων 5  
 113 καὶ δὴ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται καὶ τινες εἰμαρμένους χρόνους μέναισαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους 10  
 πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ καιόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης, ζέουσαν ὕδατος καὶ πηλοῦ· ἐντεῦθεν δὲ 15  
 Β χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ [τῇ γῇ] ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης, οὗ ξυμμιγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου· οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυρι- 20  
 φλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν ὅπῃ ἂν τύχωσι τῆς γῆς. τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε καὶ ἄγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὄλον οἶον ὁ  
 C κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, 25  
 ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι, δὺς κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ Πυ-

4 περὶ Bekk. περί Herm. 14 καιόμενον the mss. καόμενον Bekk. Stallb. 17 τῇ γῇ bracketed by Heind. and Herm., these words being om. by Theodor. and Euseb. who quote the passage. 20 ἐπονομάζουσι most mss. ἔτι ὀνομάζουσι Bodl. ὃν ὀνομ. Herm. 28 ἐναντίως Bekk. here and p. 86, 3, against the Bodl. and the good mss.

ριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ 5 ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφί- D  
κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων  
ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἷ τε καλῶς  
καὶ ὁσῶς βιώσαντες καὶ οἱ μή. καὶ οἱ μὲν ἂν δόξωσι  
10 μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,  
ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων  
ἀφικνουῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ  
καθαίρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-  
λύνονται, εἴ τίς τι ἠδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς  
15 φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν E  
ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ  
ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους  
καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα  
τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἢ προσήκουσα  
20 μοῖρα ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνου-  
σιν. οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτη-  
κέναι ἀμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ'  
ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν 114  
ἄλλον βίον βιώσιν, ἢ ἀνδροφόνου τοιούτῳ τινὶ ἄλλῳ  
25 τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν  
Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν  
ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἀνδρο-  
φόνους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ  
μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὴν δὲ  
30 φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερου-  
σιάδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν, οἱ μὲν οὓς  
ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν, καλέσαντες δ' ἵκετεύ-

Β ουσι καὶ δέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἐὰν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ δὲ μή, φέρονται αὖθις εἰς τὸ Τάρταρον κακείθην πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα πᾶσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν 5 οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιῶναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ

Γ δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνού- 10 μενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνούνται, ἃς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ 15 τούτων δὴ ἕνεκα χρὴ ὦν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη.

Δ LXIII. Τὸ μὲν οὖν ταῦτα δυσχυρίσασθαι οὕτως ἔχειν, ὥς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· 20 ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὔσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, 25 διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ

Ε ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν, ὥς ἄλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργά- 30

6 ἠδίκησαν Bodl. and nearly all mss. ἠδικήκασιν Bekk. with three mss. 11 ἐπὶ τῆς γῆς. Bekk. from Stobaeus, Theodor. and Euseb. τῆς om. in all mss. and by Herm.

ζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ  
 κοσμήσας τὴν ψυχὴν οὐκ ἄλλοτρίῳ ἀλλὰ τῷ αὐτῆς  
 κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ  
 ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Ἄιδου 115  
 5 πορείαν, ὡς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ.  
 ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ  
 ἄλλοι, εἰσαυθις ἔν τιμι χρόνῳ ἕκαστοι πορεύσεσθε·  
 ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἰμαρ-  
 μένη, καὶ σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λου-  
 10 τρὸν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ  
 φάρμακον καὶ μὴ πράγματα ταῖς γυναῖξι παρέχειν  
 νεκρὸν λούειν.

LXIV. Ταῦτα δὲ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἶεν,  
 ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ B  
 15 περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅ,τι ἂν σοι ποιοῦν-  
 τες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἄπερ αἰεὶ  
 λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν  
 αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ  
 ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, καὶ μὴ  
 20 νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ  
 μὴ θέλητε ὥσπερ κατ' ἔχνη κατὰ τὰ νῦν τε εἰρημένα  
 καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ  
 ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον C  
 ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη,  
 25 οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἂν,  
 ἔφη, βούλησθε, εἴανπερ γε λάβητέ με καὶ μὴ ἐκφύγω  
 ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέ-  
 ψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὥς ἐγὼ  
 εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάτ-  
 30 τω ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνου

17 ἔφη λέγω Bekk. against the Bodl. 20 ὑμῶν μὲν αὐτῶν  
 Herm. with the Bodl. μὲν om. Bekk. Stallb. with many mss.



εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ,  
 D πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολλὸν λόγον πε-  
 ποιήμαι, ὥς, ἐπειδὰν πῖω τὸ φάρμακον, οὐκέτι ὑμῖν  
 παραμενῶ, ἀλλ' οἰχήσομαι ἀπὼν εἰς μακάρων δὴ  
 τινὰς εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, 5  
 παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγ-  
 γυήσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν  
 ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἡγγυάτο. οὗτος  
 μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παρα- 10  
 μενεῖν ἐγγυήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσε-  
 E σθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὀρών μου  
 τὸ σῶμα ἢ καιόμενον ἢ κατορυπτόμενον ἀγανακτῇ  
 ὑπὲρ ἐμοῦ ὥς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,  
 ὥς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει.  
 εὖ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς 15  
 λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ  
 κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρῇ  
 116 καὶ φάναι τοῦμὸν σῶμα θάπτειν, καὶ θάπτειν οὕτως  
 ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἡγῇ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἷ- 20  
 κημά τι ὥς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ,  
 ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς  
 ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ  
 ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-  
 ιόντες, ὅση ἡμῖν γεγонуῖα εἴη, ἀτεχνῶς ἡγούμενοι 25  
 ὥσπερ πατὴρ στεινόμενος διάξειν ὀρφανοὺς τὸν ἔπειτα  
 B βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἡνέχθη παρ' αὐτὸν τὰ  
 παιδία — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας  
 — καὶ αἱ οἰκτεῖαι γυναῖκες ἀφίκοντο, [ἐκείναις] ἐναντίον  
 τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβού- 30

12 καθόμενον Bekk. with several mss. 13 δειν ἔττα Bekk.  
 ἅττα om. Bodl. and many other mss. 29 ἐκείναις bracketed by  
 Herm. ἐναντίον ἐκεῖναι Bodl. pr. m.

λετο, τὰς μὲν γυναῖκας καὶ τὰ παιδιά ἀπιέναι ἐκέλευ-  
 σεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου  
 δυσμῶν· χρόνον γὰρ πολλὸν διέτριψεν ἔνδον. ἐλθὼν  
 δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἄττα μετὰ ταῦτα  
 5 διελέχθη, καὶ ἦκεν ὁ τῶν ἑνδεκα ὑπηρέτης καὶ στὰς  
 παρ' αὐτόν, ὦ Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ C  
 ὅπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ  
 καταρῶνται, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ  
 φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ  
 10 καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναϊότατον  
 καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε  
 δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ  
 χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκεῖ-  
 νοις. νῦν οὖν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαίρε τε  
 15 καὶ πειρῶ ὥς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα D  
 δακρύνσας μεταστρεφόμενος ἀπῆει. καὶ ὁ Σωκράτης  
 ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαίρε, καὶ ἡμεῖς  
 ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, ὦς ἀστεῖος,  
 ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον  
 20 προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῶστος,  
 καὶ νῦν ὥς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ,  
 ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ  
 φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρω-  
 πος. καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώ- E  
 25 κρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὅρεσι καὶ οὐπω δεδυ-  
 κέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάννυ ὄψῃ πίνον-  
 τας, ἐπειδὰν παραγγεληῖ αὐτοῖς, δειπνήσαντάς τε καὶ  
 πιόντας εὖ μάλα, καὶ ξυγγενομένους γ' ἐνίοις ὧν ἂν  
 τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ

9 καταγνώσομαί γε Bekk. γε om. Bodl. and three other mss.  
 7 ἄλλων Bodl. τῶν ἄλλων Bekk. with four mss. 13 χαλεπαίνεις  
 Bodl. χαλεπανεῖς Bekk. Stallb. with two mss. 14 ἀγγέλλων Bodl.  
 and many mss. ἀγγέλων Bekk. and Cobet, Var. Lect. p. 99.

ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἷονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως  
 117 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πινὼν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλι- 5  
 χόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί πλησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον διατρίψας ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρ- 10  
 μακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη,  
 B ἢ πίνοντα περιέειναι, ἕως ἄν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. 15  
 καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν  
 ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος 20  
 πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἢ οὐ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι  
 C πιεῖν. Μανθάνω, ἢ δ' ὅς· ἀλλ' εὐχεσθαί γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκέισε εὐτυχῇ γενέσθαι· ἃ δὲ καὶ ἐγὼ εὐχομαί τε καὶ 25  
 γένοιτο ταύτη. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ

3 εἰκότως is considered spurious by Cobet, Nov. Lect. p. 102. some mss. have εἰκότως ταῦτα. 10 διδόναι Bodl. II. δάσκειν Bekk. with the other mss. 20 πόματος the mss. Stallb. prefers πάματος. τί λέγεις περὶ τοῦ πόματος; ἀποσπείσαι τι ἔξεστιν ἢ οὐ; Cobet, Var. Lect. p. 106. 24 μετοίκισιν Cobet, Var. Lect. p. 108.

δακρύνειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,  
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ  
 δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ  
 γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀν-  
 5 δρὸς ἐταίρου ἐστερημένος εἶην· ὁ δὲ Κρίτων ἔτι πρότε- D  
 ρος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα,  
 ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ  
 οὐδὲν ἐπαύετο δακρύνων, καὶ δὴ καὶ τότε ἀναβρυχησά-  
 μενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέ-  
 10 κλασε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεί-  
 νος δέ, Οἴα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι  
 οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα  
 μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν E  
 εὐφημία χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ  
 15 καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνημέν τε καὶ  
 ἐπέσχομεν τοῦ δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ  
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω  
 γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ  
 οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει  
 20 τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα πιέσας αὐ-  
 τοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ  
 μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανιὼν οὕτως ἡμῖν 118  
 αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ  
 αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὰν πρὸς τῇ καρδίᾳ  
 25 γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδὸν τι  
 αὐτοῦ ἦν τὰ περὶ τὸ ἥτρον ψυχόμενα, καὶ ἐκκαλυψά-  
 μενος, ἐνεκεκάλυπτο γάρ, εἶπεν, ὁ δὴ τελευταῖον  
 ἐφθέγγετο, ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν  
 ἀλεκτρύονα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλὰ

3 ἀπέκλαιον Bekk. with one ms. 9 κλάων Bekk. 22 ἡμῖν  
 αὐτοῖς Bodl. αὐτοῖς om. Bekk. Stallb. 23 πηγνύτο Bodl. pr. m.  
 πηγνύοιτο Bodl. corr. and other mss. πηγνύτο Bekk. Stallb. Herm.

ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὅρα, εἴ τι ἄλλο  
λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδέν ἔτι ἀπεκρίνατο,  
ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρω-  
πος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν·  
ιδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς 5  
ὀφθαλμούς· ἦδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἐταίρου  
ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν  
ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ  
δικαιοτάτου.



# NOTES.



## I.-IV. PROLOGUE. INCIDENTS OF THE EARLY MORNING IN THE PRISON.

**I.** PAGE 1, 1 **Αὐτός** 'personally.' The word is emphatically placed at the beginning of the first sentence and of the whole dialogue in order to vindicate greater authenticity to the whole relation. **5** **τί . . . ἐστὶν ἅττα κ. τ. λ.** 'of what nature were the things he said: ' **τί** stands for **τίνα** according to an idiom frequent enough in Plato, compare Gorg. 508 c, *σκεπτόον, τί τὰ συμβαίνοντα* or Euthyphr. 15 A, *ἀλλὰ τί δὴ ποτ' ἂν εἴη ταῦτα*; See also Riddell, § 20. But it would be perverse to correct those passages in which we find the regular construction: e. g. here 58 c, *τίνα ἦν τὰ λεχθέντα*, a phrase recurring also 102 A, at the beginning of ch. L.; see also Aeschin. adv. Timarch. § 154, *τίνα ποτ' ἐστὶν ἃ ἀντιγέγραμμαι*. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. **6** **ἐγώ** 'I for my part: ' **ἐγώ** is omitted in many mss., but given by the Bodl. and five others; most editors omit it; but surely we have no right to do so against the authority of the best ms. **7** **τῶν πολιτῶν Φλιασίων**: we should expect **τῶν Φλιασίων**, and Hirschig actually has it in his text; but where the latter substantive is the name of a country or of the inhabitants of a country or city, the article is in Plato habitually omitted: see the instances quoted by Riddell, § 36. **8** **ἐπιχωριάζει** literally 'stays,' but as this is only the result of previous going, we have **Ἀθήναζε**; compare the construction **παρεῖναι εἰς τι** and note on Apol. p. 25, 9. **τὰ νῦν**: we should suppose, a short time after the death of Socrates Phaedo is on his way from Athens to his native

city Elis, and stops at Phlius on his route. This supposition affords a very natural occasion for the discourse.

**9** χρόνου συχνοῦ 'for a long time : ' compare Sympos. 172 c, πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν. ὅστις ἂν . . .

οἷός τ' ἦν : compare Eur. Med. 1311, οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή "Ετλη ποθ', and Aristoph. Lys. 109, οὐκ εἶδον οὐδ' ὄλισβον ὀκτωδάκτυλον, Ὃς ἦν ἂν ἡμῖν σκυτίνη 'πικουρία.

**13** τὰ περὶ τῆς δίκης is an expression complete in itself, to which ὃν τρόπον ἐγένετο is added as an epexegetis. Heindorf justly says that it might also be οὐδ' ἄρα ἐπύθεσθε ὃν τρόπον ἐγένετο τὰ περὶ τὴν δίκην. Similar passages are Xen. Cyrop.

5, 3, 26, ἐπεὶ πύθοιτο τὰ περὶ τοῦ φρουρίου. Anab. 2, 5, 37, ὅπως μάθῃ τὰ περὶ Προξένου. See below the beginning of ch. II.

**15** ταῦτα μὲν without a subsequent δέ, but the antithesis ἐκεῖνα δ' οὖ is readily understood by the reader. Or we have here one of the cases in which μὲν stands in the sense of μήν : see note on Crito p. 40, 16. **16** πολλῷ ὕστερον : thirty

days after the trial : *triginta dies in carcere et in expectatione mortis exegit*, says Seneca Epist. 8, 1 (70), 9. See the passage from Xenophon quoted on 2, 12.

PAGE 2, **2** ἐστεμμένη with laurel-wreaths, laurel being the sacred tree of Apollo. **6** Θεσεύς ποτε κ. τ. λ. : for a detailed account of this see Plut. Thes. ch. 15 ff. **10** καὶ νῦν

ἔτι : compare also Plut. Thes. ch. 23 f., who says that the ship was in existence until the time of Demetrius the Phalerean :

τὸ δὲ πλοῖον ἐν ᾧ μετὰ τῶν ἡιθέων ἔπλευσε καὶ πάλιν ἐσώθη, τὴν τριακόντορον, ἄχρι τῶν Δημητρίου τοῦ Φαληρέως χρόνων διεφύλαττον οἱ Ἀθηναῖοι. It is uncertain if the custom itself was observed after that time. **12** καθαρεύειν 'to be pure :'

Plutarch in a passage somewhat resembling the one in Plato, Phocion p. 758 f, says ἐφάνη . . . ἀνοσιώτατον γεγονέναι τὸ μηδ' ἐπίσχειν τὴν ἡμέραν ἐκείνην, μηδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἐορτάζουσιν. See also below 67 A.

**12** f. δημοσίᾳ μηδένα ἀποκτινύναι : compare Xenophon's account Mem. 4, 8, 2, ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βῖωσαι διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνή-



σκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ. **15** ἀπολαβόντες is the technical word of ships being detained by contrary winds: so Hdt. 2, 115, 2, ὑπ' ἀνέμων ἀπολαμφθέντες. Thuc. 6, 22, ἦν που ὑπὸ ἀπλοίας ἀπολαμβανόμεθα. Plato himself, Menex. 406 F, ἀπειλημμένων ἐν Μιτυλήνῃ τῶν νεῶν. **16** αὐτοὺς, i. e. τοὺς ναύτας or πλέοντας which is easily got from the πλοῖον mentioned just before.

**II.** PAGE 2, **23** τίνα is given on the authority of the Bodl., besides which it is also found in four other mss.: see note on p. 1, 5. **24** ἐπιτηδείων = ἐταίρων. So Plut. de tranq. an. 466 E, καὶ Σωκράτης μὲν ἐν δεσμοτηρίῳ φιλοσοφῶν διελέγετο τοῖς ἐταίροις. **25** οἱ ἄρχοντες, viz. οἱ ἑνδεκα, merely denoted by the same name in the Apology 39 E. Compare also ib. 37 C where τοῖς ἑνδεκα is a gloss on τῇ αἰεὶ καθισταμένῃ ἀρχῇ. **27** καὶ πολλοὶ γε: καί is here used in an emphatic sense 'and even,' *atque adeo* or *atque* alone in Latin: see note on Apol. p. 10, 7. Gorg. 455 C, ὡς ἐγὼ τινὰς σχεδὸν καὶ συχρὸν αἰσθάνομαι.

PAGE 3, **1** ἀλλὰ σχολάζω γε = ἀλλ' ἐγωγε σχολάζω. **5** τοὺς ἀκουσομένους . . . ἔχεις, 'you have listeners of the very same disposition:' so Lach. 200 A, αὐτὸς ἄρτι ἐφάνης ἀνδρίας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος φανήσομαι, πρὸς τοῦτο βλέπεις. Literally ἕτερος τοιοῦτος is 'just such another.' The phrase is Herodotean: see 1, 120, 191. 3, 79. The plural shows that Echecrates was not the only auditor of Phaedo. Geddes compares below 102 A, ἡμῖν ἀποῦσι, νῦν δὲ ἀκοῦουσιν. **9** παρόντα με . . . ἔλεος εἰσῆει: here we have the verb with an accusative just as in Eur. Med. 931 we find the analogous expression εἰσῆλθέ μ' οἶκτος or Iph. Aul. 491 μ' ἔλεος εἰσῆλθε. Directly afterwards we have the same verb with a dative: 59 A. **10** ἀνὴρ: compare above 57 A ὁ ἀνὴρ. The Bodl. and many other mss. read ἀνὴρ, while the article δ is added by inferior mss.: ἀνὴρ is maintained by Hermann, who refers to 98 B, beginning of ch. XLVII., but without much reason, as our note on that passage will show, and on the other hand Stallb. justly points out that

in the oblique cases the article is never omitted, if *ὁ ἀνὴρ* stands in the general sense of the pronoun *αὐτός* or *ἐκεῖνος*. Riddell (§ 38) quotes the similar indefinite use of *ἄνθρωπος* in three passages of Aeschines.

**11** τοῦ τρόπου κ. τ. λ. 'on account of his conduct and on account of his words.'

**11 f.** ὡς . . . ἐτελεύτα is a sentence added by way of epexe-  
gesis. γενναίως 'bravely.'

**12** παρίστασθαι 'to appear,' compare Eur. Rhes. 780, καί μοι καθ' ὕπνον δόξα τις παρίσταται and here below 66 B, beginning of ch. XI.

**13** μηδ' εἰς "Αἰδου 'not even . . .,' because Socrates' disciples considered him to be especially favored by the gods (θεοφιλοῦς μοίρας τετύχηκε Σωκράτης, Xen. Apol. 32), on account of Apollo's oracle (see note on Apol. p. 7, 7) and perhaps also of the mysterious δαιμόνιον which seemed to establish a kind of communication between the gods and Socrates.

**16** παρόντι is, as it seems to me, justly referred to μοί by Heindorf so that the sense is εἰκὸς ἂν δόξειεν εἶναί μοι παρόντι πένθει ἐλεεινὸν εἰσιέναι. Stallb. prefers understanding παρόντι πένθει as a general sentence. Whichever way we take it, the two datives παρόντι πένθει are certainly awkward, and it is difficult to understand why Plato did not rather prefer οὐδὲν πᾶν με ἐλεεινὸν εἰσῆει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντα πένθει.

**17** ἐν φιλοσοφίᾳ εἶναι lit. 'in philosophia versari,' i. e. 'to hold philosophical conversations:' so Soph. Oed. T. 562, ὁ μάντις ἦν ἐν τῇ τέχνῃ, 'was engaged on his art,' and Plato himself Meno 91 E, τετταράκοντα ἔτη ἐν τῇ τέχνῃ ὄντα. Compare also ἐν λόγοις εἶναι, Xen. Cyrop. 4, 3, 23.

**18** τοιοῦτοί τινες 'somewhat of that character.' **19** ἀτεχνῶς may be translated 'somehow or other:' see note on Apol. p. 3, 10.

**23** γελῶντες and δακρύνοντες are participles added in explanation of οὕτω, to which we should not supply διεκείμεθα, as the construction διάκειμαι γελῶν is not found in Greek: Heindorf quotes Soph. Oed. T. 10, τίνι τρόπῳ καθίστατε; δέισαντες ἢ στέρξαντες, where it is again impossible to assume a construction δείσας καθέσθηκα.

**24** Ἀπολλόδωρος called ὁ μανικός on account of his enthusiastic attachment to Socrates: see note on Apol. p. 20, 18.

PAGE 4, 3 **Ἑρμογένης**: it is uncertain what Hermogenes is meant. Crito is said to have had four sons: Critobulus, Hermogenes, Epigenes, and Ctesippus. In the circle of Socrates we find, however, another Hermogenes and Epigenes: **Ἑρμογένης τοῦ Ἰππονίκου**, Xen. Mem. 4, 8, 4, the poor son of a rich father, as the whole fortune had been inherited by another son, see Plato Crat. 384 c, 319 c. Then **Ἐπιγένης** the son of Antiphon **ὁ Κηφισιεύς** occurs Apol. 33 ε: from Xen. Mem. 3, 12, 1, we learn that he was young and his health delicate. **Αἰσχίνης** occurs also in the Apol. 33 ε, where see note. 4 **Ἀντισθένης** became the founder of the Cynic sect. **ἦν** stands here emphatically in the sense of **παρῆν**, which Heindorf proposes as an emendation of the ms. reading. **Κτήσιππος ὁ Παιανιεύς** is also mentioned Euthyd. 273 A, and Lysis 203 A, 206 c. ff. 5 **Μενέξενος** is the same whose name is given to one of Plato's dialogues. He was rich and above all an admirer of Ctesippus. **Πλάτων . . . ἡσθένει**: it is a good observation by Forster that Plato means here to show the extent of his great love for Socrates, by giving us to understand that the trial and the subsequent proceedings had so much shaken his health, that he was unable to be present at the last act of the drama. Xenophon is not mentioned here, as he was then in Asia Minor, where he had gone a year before Socrates' death. 8 **Συμμίας ὁ Θηβαῖος καὶ Κέβης**, both **νεανίσκοι** at the time (89 A), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: **καὶ Συμμίας καὶ Κέβης καὶ Φαιδώνδης**, only the latter is in our text called **Φαιδωνίδης** according to the authority of the Bodl. and other good mss., but as he was most probably a Theban as well as the other two with whom his name is coupled, he was no doubt really called **Φαιδώνδας**. 9 **Εὐκλείδης**, the founder of the Megaric branch of the Socratic philosophy, in which the dialectic part became most prominent. In the Theaetetus Euclides converses with Terpsion, of whom nothing further is known. 11 **Ἀρίστιππος** the chief of the Cyrenaic school. **Κλεόμβροτος** is most probably **ὁ Ἀμβρακιώτης** who did not come to see Socrates in his prison, but

on reading Socrates' Phaedo killed himself by throwing himself into the sea. (See Cic. Tusc. 1, 34, 84, who relates this on the authority of Callimachus.) No doubt Plato intends here to record a censure on the conduct of both Aristippus and Cleombrotus who, though near enough, yet delayed coming to assist at their master's last moments. There seems also to be a slight indication of this in the verb *ἐλέγοντο*, inasmuch as this shows that at the time there was not much communication between the two and the rest of the disciples. This was also the impression the ancients themselves gained from this passage.

**III. PAGE 4, 21** *πλησίον γὰρ ἦν*: compare Plato Legg. 10, 908 A, *δεσμωτηρίων δὲ ὄντων ἐν τῇ πόλει τριῶν, ἐνὸς μὲν, κοινῷ τοῖς πλείστοις, περὶ ἀγοράν κ. τ. λ.* It was in the ἀγορά where the ἡλιασταί sat. **23** *ἀνεώγето*, the rarer form in Attic Greek, *ἀνεώγγυτο* being the approved form in the best writers, and *ἡνοίγето* in the κοινή, though we find *ἡνοίγε* as early as Xenophon (e. g. Hell. 1, 1, 2. 5, 13. 6, 21). **24** *πρῶ* is the Platonic form, not *πρωί*, see note on Crito, p. 39, 1. *ἀνοιχθείη*: both here and above the optative denotes the repetition of the action. *εἰσῆμην* is probably the form used by Plato himself, although the Bodd. and other good mss. read *εἰσῆειμην*: but see Protag. 316 A (*προσῆμην*), ib. 362 (*ἀπῆμην*).

**PAGE 5, 3** *ἡμέρα* is considered spurious by Hermann, but Stallb. justly compares Hdt. 9, 22, *τῇ ὑστεραίῃ ἡμέρῃ*, Thuc. 5, 73, 3, *τῇ τε προτεραίᾳ ἡμέρᾳ*, and Eur. Hipp. 275, *τριταίαν ἡμέραν*, Hec. 32, *τριταῖον φέγγος*. **7** *περιμένειν* 'to wait,' the same expression as above *περιεμένομεν*. So Arist. Thesmoph. 70, *περίμεν' ὥς ἐξέρχεται*. See Riddell's elaborate note on the difference between *ἐπιμένειν* and *περιμένειν*, § 127. **7 f.** *μὴ πρότερον . . . ἕως ἄν*: instead of this we expect rather *πρὶν ἄν*, but Stallb. justly compares Lys. contra Eratosth. § 71, *οὐ πρότερον εἶασε τὴν ἐκκλησίαν γενέσθαι ἕως ὁ καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη*, and other passages in which the same construction appears. **11** *ἐκέλευσεν* is

the reading of the Bodl. first hand, to which Hermann prefers *ἐκέλευεν*, the reading of the second hand and many other mss.: but it is easy to perceive that this is the correction of a grammarian who endeavored to make the construction smoother by having two imperfects, *ἦκε* and *ἐκέλευε*. But compare below 61 A, *ἐπειδὴ . . . ἐγένετο καὶ . . . διεκώλυε*, and ib. D, *καθῆκε . . . καὶ . . . διελέγετο*. *εἰσιόντες* significantly repeats the last word of the preceding sentence.

**13** *γινώσκεις γάρ* is to a certain extent ironical: 'for you know her.' The complaints of a foolish, though affectionate woman disturb the serene harmony of the whole scene. See below 117 D, *ἐν εὐφημία χρη̃ τελευτᾶν*. *τὸ παιδίον αὐτοῦ* 'his youngest child:' most probably Socrates' son Menexenus. Lamprocles, the eldest, was *νεανίσκος* at the time: Xen. Mem. 2, 2, 1.

**15** *ἀνευφήμησέ* 'moaned out aloud:' the verb *εὐφημεῖν* is often used where rather the opposite *δυσφημεῖν* would seem appropriate: compare Soph. Trach. 783 f. *ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς, τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου*. Eur. Or. 1335, *ἀνευφημεῖ δόμος*.

**16** *ὕστατον δὴ*: *δὴ* is just as expressive as *ergo* in Horace's well-known *ergo Quintiliū perpetuus sopor urget*; in the same way Ajax says in Soph. 857 f. *τὸν διφρευτήν Ἥλιον προσεννέπω, Πανύστατον δὴ κοῦπον' αὖθις ὕστερον*.

**20** *τῶν τοῦ Κρίτωνος* sc. *ἀκολούθων*. The *ἀκόλουθοι* are the Roman *pedisequi*. Below, 116 B, Xanthippe returns to Socrates.

**21** *ἀνακαθίζόμενος* 'seating himself in an erect position.'

**23** *τρίβων ἅμα* 'whilst rubbing:' below, 61 c, we have the opposite order *ἅμα λέγων*, but generally *ἅμα* stands behind the participle, e. g. Hdt. 1, 179, *ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθενον τὴν γῆν*, and Xen. Anab. 3, 3, 7, *φεύγοντες ἅμα ἐτίρωσκον*. See G. 1572; H-A. 976.

*ἄτοπον* 'curious, queer.'

**24** f. *ὡς θαυμασίως πέφυκε πρὸς . . .* 'in what a marvellous relation does it stand to . . .'; the dative of the infinitive which follows adds the reason; translate *τῷ* 'inasmuch as': see below, 74 D. A similar sentence occurs in Livy 5, 4, *labor voluptasque dissimillima natura societate quadam inter se naturali sunt iuncta*.

**26** *ἐθέλειν* if used of inanimate objects imparts to the sentence the value of a general ob-

servation: compare Hdt. 1, 74, 3, *ἀνευ ἀναγκαίης ἰσχυρῆς συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν*, and so also in the same writer 7, 50. 157. 8, 60. In Thucydides the word never has any other meaning: compare e. g. 2, 89, 8, *ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνώμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι*.

PAGE 6, 2 *ἐκ μιᾶς κορυφῆς κ. τ. λ.*: compare Gellius N. A. 6, 1, *namque itidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrariis deligatum est*. 6 *αὐτοῖς* is the dative of reference, in sense nearly equal to *αὐτῶν* which is the reading of inferior mss. and editions. See Riddell, § 28. 7 Hirschig writes *ἐπακολουθεῖν*. It is, however, easy to see that there is no cogent reason for making this change. 8 *ὥσπερ οὖν . . . ἔοικεν* = *κατ' ἐμὸν νόον* Theocr. 7, 30. There is an abundance of expression in *φαίνεται* in the main clause; but this should be attributed to the unrestrained and somewhat careless style of conversational language. It is true the instance which Stallb. quotes from Lysis 221 ε is not to the purpose: but a similar redundancy of expression may be observed in Arist. Plut. 826, *δῆλον ὅτι τῶν χρηστῶν τις ὡς ἔοικας εἶ*.

IV. PAGE 6, 13 *ἐντείνειν* is the technical term of adapting words to metre or melody: Protag. 326 B, *εἰς τὰ καθαρίσματα ἐντείνοντες*, and Plutarch relates of Solon *τοὺς νόμους ἐπεχείρησεν ἐντείνας εἰς ἔπος ἐξευεγκεῖν*. Diog. Laërt. 2, 41, gives the beginning of one of Socrates' *μῦθοι*: *Αἴσωπός ποτ' ἔλεξε Κορίνθιον ἄστν νέμουσι, Μὴ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ*. The same writer has also preserved the first line of the *προοίμιον* (or, as he calls it, *παιάν*) on Apollo: *Δήλι' Ἀπολλων, χαίρε, καὶ Ἄρτεμι, παιδε κλεεινώ*. It was still in existence at the time of Themistius (+ c. 390 A. D.) who speaks of it Or. p. 32, Dind. But from Diog. Laërt. himself we learn that the ancients were not quite sure of the authenticity of the poem which went under Socrates' name. 15 *Εὐήνως*: see note on Apol. p. 6, 28. 16 *ἐποίησας* is the technical term

of the occupation of the ποιητής (the 'maker' in old English): compare especially such a passage as Euthyphr. 12 A, λέγω τὸ ἐναντίον ἢ ὁ ποιητής ἐπόνησεν, ὁ ποιήσας κ. τ. λ. **18** τοῦ ἔχειν ἀποκρίνασθαι: 'me habere quod respondeam,' 'that I may know how to answer.' **21** οὐκ ἐκείνῳ βουλόμενος κ. τ. λ.: here ἐκείνῳ refers to the same person as αὐτῷ before and αὐτοῦ afterwards. Instances of this kind occur frequently in Plato; see Riddell, § 49 F. **22** ἀντίτεχνος 'rival.' **22 f.** οὐ ῥάδιον εἶη: it is difficult to decide if this is a sincere expression of Socrates' opinion, or his accustomed irony. In the Apology Socrates certainly appears not to think very highly of Euenus, and here also Cebes seems to represent the man as jealous of competition and of an inquisitive nature. **24** ἀφοσιούμενός: Socrates was afraid of doing something ἀνόσιον in neglecting the injunction of the dream. **πολλάκις** 'perhaps,' a sense of the word of the most frequent occurrence in Plato: see e. g. 61 A, especially after εἰ ἄρα, compare Lach. 179 B. Polit. 264 B. Compare *cum saepe* Verg. Aen. 1, 148. In the following clause **πολλάκις** stands of course in its common sense. **27** ὄψει 'appearance, shape.' **28** μουσικὴν ποίει καὶ ἐργάζου 'h. e. *musicam fac atque tracta*. ποίει ita accepit primum Socrates pro simplici *fac*, deinde sensu exquisitiore ad poesis et versuum compositionem retulit.' WYTT.

PAGE 7, **4** ὅπερ ἔπραττον 'what I made the task of my life:' for this emphatic sense of πράττω see note on Crito p. 45, 22. παρακελεύεσθαι is 'to exhort to do a thing,' ἐπικελεύειν 'to encourage when one is doing it' (ἐπί denoting here 'after'). So Xen. Cyrop. 6, 3, 27, τοῖς τὸ δέον ποιοῦσιν ἐπικελεύειν. **5** φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς, compare Strabo 10, p. 717 B, μουσικὴν ἐκάλεσεν ὁ Πλάτων καὶ ἔτι πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, and especially the beautiful passage Laches 188 C, ὅταν . . . ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινος σοφίας, ὡς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὃν λέγει, χαίρω ὑπερφυῶς, θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρόποντα ἀλλήλοις καὶ ἀρμόττοντά ἐστι· καὶ κομιδῇ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλ-

λίστην ἡρμωσμένος, οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν ἡρμωσμένος οὗ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα ἀτεχνῶς Δωριστί, ἀλλ' οὐκ Ἰαστί κ τ. λ. **9** τὴν δημῳδὴν = ἦν ὁ δῆμος (οἱ πολλοὶ) καλεῖ μουσικὴν. **11** ἀφοσιώσασθαι = τὰ ὅσια ποιήσασθαι. **13** ἐποίησα 'wrote a poem.' **15 f.** μύθους, ἀλλ' οὐ λόγους: yet above, D, Cebes himself speaks of Αἰσώπου λόγοι; but Socrates takes here the two words in a stricter sense, according to which λόγος means a true and μῦθος a fictitious or invented relation of something. ποιεῖν stands of course again in the same sense as just before. In αὐτὸς οὐκ ἦ μυθολογικός we notice a transition to direct speech, else we should expect οὐκ εἶην. The form ἦ instead of ἦν occurs in other places in Plato and is here expressly attested by Photius in his lexicon s. v. ἦν. **17** ἠπιστάμην 'I knew, was acquainted with.' Protagoras (Prot. 339 B) quoting the beginning of a poem by Simonides adds, τοῦτο ἐπίστασαι τὸ ᾄσμα (do you know the poem) ἢ πᾶν σοι διεξέλθω; **18** οἷς πρώτοις ἐνέτυχον is, strictly speaking, superfluous after οὓς προχείρους εἶχον with which it is nearly identical in sense. But it would be perverse to suspect an interpolation, as the Platonic style is naturally profuse and redundant.

V.-VII. CONVERSATION ON THE WILLINGNESS OF TRUE PHILOSOPHERS TO ESCAPE FROM THE PRISON OF THE BODY, THOUGH IT IS SINFUL TO DESTROY ONE'S OWN LIFE.

**V.** PAGE 7, **20** ὡς τάχιστα is given in our edition in conformity with the best mss. Heindorf considers these words as an interpolation, because in his opinion Socrates is not speaking of voluntary death, but of the θανάτου μελέτη peculiar to philosophers. **22** οἷον παρακελεύει 'What is it that you advise,' etc. See below, 117 D, οἷον ποιεῖς. **23** πολλὰ 'on many occasions' and so = πολλάκις: compare Parm. 126 B, Ζήνωνος ἐταίρῳ πολλὰ ἐντετύχηκε, and similarly Lach. 197 D, ὁ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει. Crat. 396 D, ἔωθεν πολλὰ αὐτῷ συνῆν. Xen. Cyrop. 1, 5, 14, πολλὰ



μοι συνόντες ἐπίστασθε κ. τ. λ. **24** οὐδ' ὅπωςτιοῦν : compare Apol. 17 B (p. 1, 9). **25** ἐκὼν εἶναι : see note on Apol. p. 31, 5. **πίσεται** : after this *ἂν* is added in some mss. **φιλόσοφος**, in reality a σοφιστής, as which he is mentioned in the Apology, 20 c. **28** πράγματος 'study : ' see note on Apol. p. 6, 5. **βιάσεται αὐτὸν** sc. ἀποθανεῖν = ἀποκτενεῖ ἑαυτὸν. **29** φασί : sc. φιλόσοφοι and especially the Pythagoreans. But by using the word φασί, Socrates insinuates that for him this is still an open question.

PAGE 8, **1** [ἀπὸ τῆς κλίνης] see critical note. **2** οὕτως is not necessarily required after the participle, but serves to enforce its meaning : Heindorf quotes Rep. 9, 576 E, κατὰ δύντες εἰς ἅπασαν (πόλιν) καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα, and Lys. in Agorat. § 39, ἵνα τὰ ὕστατα ἀσπασάμενοι τοὺς αὐτῶν οὕτω τὸν βίον τελευτήσῃαν. See also here below, 67 E. **4** Hirschig writes here αὐτὸν ἑαυτὸν βιάζεσθαι, and this seems very probable : see below, l. 15. **5** τῷ ἀποθνήσκοντι 'a dying man : ' the article with a participle often stands in a general sense, if a certain act is attributed to an uncertain person. **7** Φιλολάφ συγγεγονότες 'having been pupils of Philolaus : ' for συγγίγνεσθαι and similar expressions see note on Apol. p. 5, 5. Philolaus was a contemporary of Socrates ; the fragments commonly attributed to him are, however, of somewhat doubtful authority. **8** σαφῶς sc. ἀκηκόαμεν : compare Euthyphr. 7 A, εἰ μέντοι ἀληθῶς, to which we have to supply ἀπεκρίνω from the preceding sentence. Stallb. approves of σαφές, the reading of the mss. of the second class. Compare what the Scholiast says δι' αἰνιγμάτων ἐδίδασκε, καθάπερ ἦν ἔθος τοῖς Πυθαγορείοις. **9** φθόνος οὐδεὶς λέγειν 'ea vobis non invidebo' = 'I will not withhold it from you : ' Compare Soph. 217 B. Legg. 2, 644 A. **10** καὶ μάλιστα 'especially.' **11** μέλλοντα ἐκέισε ἀποδημεῖν forms the subject accusative for διασκοπεῖν καὶ μυθολογεῖν. ἐκέισε of course = εἰς Ἄιδου, but this is intentionally avoided. μυθολογεῖν is like διαμυθολογεῖν, for which see note on Apol. p. 35, 15 : but it includes also, no doubt, a hint as to the μῦθος which follows later on in the dialogue. **12** ἐκεῖ

stands for *ἐκέισε*: compare Hdt. 9, 108, *ἐκεῖ ἀπῖκετο*. Hirschig reads *ἐκέισε* and compares below, 107 D, and 117 C.

**VI. PAGE 8, 17** *νῦν δὴ* is explained as *πρὸ ὀλίγου χρόνου* by Timaeus. *δὴ νῦν* has a different meaning, 'this very minute.' **21** *ἀκούσαις* has the emphatic sense of 'understanding': see above l. 8. **22** *μόνον τῶν ἄλλων ἀπάντων* is an expression not strictly logical, but easily understood. We have two constructions mixed up here: *μόνον ἀπάντων* and *διαφερόντως τῶν ἄλλων*. See also Riddell, § 172. **23** *ἀπλοῦν* 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances: compare Symp. 318 D, *πάσα γὰρ πράξις ᾧδ' ἔχει· ἐφ' ἑαυτῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρά . . . οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη*. *οὐδέποτε τυγχάνει* is also dependent on *εἰ*, and perhaps we should therefore expect *μηδέποτε*, but we may here again notice a confusion between direct and indirect speech, of which so many and various instances occur in the best writers. *τυγχάνει* is used without a participle (*ὄντα* or *ἔχοντα* or *διακείμενα*): see Apol. 38 A; Gorg. 502 B; Protag. 313 E; Phaedr. 230 A. **24** *καὶ τᾶλλα* is taken = *κατὰ τᾶλλα* by Stallb.; but whichever way we may explain the difficult words which follow, it seems more natural to take *τᾶλλα* as a nominative = *ὥσπερ τᾶλλα τυγχάνει ὄντα*. Socrates says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' *ἔστιν ὅτε κ. τ. λ.* This is a very difficult passage which has been commented on recently by more than one scholar: see critical note. Instead of wearying the reader with their different opinions, we will rather record what we consider a satisfactory explanation. In the first place then it is clear that *ἔστιν οἷς* is added in a loose manner after the dative *τῷ ἀνθρώπῳ*: this was felt by the scribe of one of the mss. in which we find *τῶν ἀνθρώπων*. Socrates has stated before that, in his opinion, a man is not allowed to kill himself, and this he maintains to be true, be the circumstances of each individual

case ever so different. This, he goes on, may perhaps appear strange to you, and you may think that to some men and under certain circumstances, death may be preferable to life. It is true that Geddes states that this sense 'is at variance with the drift of the passage, as well as with the spirit of Platonic sentiment:' but *τοῦτο* clearly refers to the beginning of the chapter = *τὸ μὴ θεμιτὸν εἶναι αὐτὸν ἐαυτὸν ἀποκταννύναι*; and again, the next clause does *not* admit the possibility of the reverse. **26 φαίνεται**: Hirschig's conjecture *φανείται* is plausible and perhaps true, though not necessarily so.

PAGE 9, **1 Ἰττω Ζεύς**: so Cebes says as a Boeotian (*βοιωτιάων τῇ φωνῇ* Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian *Ἰττω Δεύς* appears now in the texts in accordance with the best ms. *Ἰττω* = *ἴστω*. **2 οὕτω γ'** 'at first sight,' i. e. before it is properly considered. **3 ἐν ἀπορρήτοις**: the most natural explanation of this seems to be of the *ἀπόρρητα* or 'esoteric' precepts of the Pythagoreans. So Socrates says of Protagoras, Theaet. 152 c, *ἡμῖν μὲν ἡνίκατο τῷ πολλῷ συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγε*. Such *ἀπόρρητα* are attributed to almost all schools of philosophy, and of Plato himself *ἄγραφα* are mentioned. **4 ἐν τινι φρουρᾷ**: Compare Cic. Cato M. c. 20, *ita fit ut illud breve vitae relicuum nec avide appetendum senibus nec sine causa deserendum sit, vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere*. But *φρουρά* is not *statio* or *praesidium*, but 'prison.' **6 μέγας τις** 'rather profound': *τις* enforces the adjective; see a similar instance Crito p. 41, 2. **10 τοῖς θεοῖς** (dative of reference) 'with regard to the gods.' Riddell, § 28. As for the sentiment, compare Legg. 906 A, *ἡμεῖς δ' αὖ κτήματα θεῶν καὶ δαιμόνων. κτημάτων* 'of your slaves:' see Porson's note on Eur. Med. 48 *παλαιὸν οἴκων κτήμα*. **13 βούλει**: according to the rules of indirect speech we should expect *βούλοιο*, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 D, *ὥστ' εἰ δέοι . . . δια-*

γωνίζεσθαι . . . πότερος ἐπαίει περὶ τῶν χρηστῶν . . . λιμῶ ἂν ἀποθανεῖν τὸν ἱατρόν. 16 πρὶν . . . ἐπιτέμψῃ: here Heindorf and Bekker insert ἂν after πρὶν. Heindorf says: 'apud poetas Atticos πρὶν subiunctivo saepius iungitur: apud prosae scriptores corrigi huiusmodi omnia debent.' But it becomes then necessary to correct a great many passages. Not to mention Herodotus (1, 19. 136; 6, 133; 7, 8) who might here be supposed to side with poetical usage, we may quote Thuc. 8, 9 οἱ Κορίνθιοι . . . οὐ προεθυμήθησαν ξυμπλεῖν πρὶν τὰ ἴσθμια . . . διεορτάσωσιν and *ibid.* οὐ βουλόμενοι πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι. In two instances in Plato, Tim. 57 B, and Theaet. 169 B, the editors add ἂν, but see also Legg. 9, 873 A. In the orators we find instances of πρὶν with a subjunctive: Aeschin. adv. Ctesiph. § 60 (where, however, Reisig and Franke read πρὶν ἂν against the mss.), and Hyperid. p. 7 Bab. although Schneidewin there too corrects πρὶν ἂν αὐτό. (See also Riddell, § 63.)

**VII. PAGE 9, 19 ῥαδίως** 'easily,' i. e. 'willingly.' We have the word directly afterwards in the same meaning, 63 A. 23 For ἀγανακτεῖν ἀπιόντας see G. 1580; H-A. 983. 25 ἄριστοι εἰσι τῶν ὄντων ἐπιστάται: compare Legg. 10, 902 B, θεῶν γε μὴν κτήματά φαμεν εἶναι πάντα ὅποσα θνητὰ ζῶα, ὥσπερ καὶ τὸν οὐρανὸν ὅλον . . . ἤδη τοίνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι τοῖς θεοῖς· οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἂν εἶη προσῆκον, ἐπιμελεστάτοις γε οὖσι καὶ ἀρίστοις. 26 αὐτός sc. ὁ φρονιμώτατος: the construction changes from the plural in the preceding sentence to the singular, and in general transitions of this kind are not rare in Plato: compare e. g. Protag. 319 D, 324 A, 334 C. 28 ταῦτα where we should expect τοῦτο: so we have it below, 70 D. Other instances are collected by Riddell, § 41 B.

PAGE 10, 1 ἀπὸ τοῦ δεσπότη 'from his master.' The peculiar foolishness is here the act of running away from a man whom you detest for the sole reason of him being your master. 9 πραγματεία: 'τὴν πραγματειώδη ἀπορίαν πραγματείαν ἐκάλεσεν ὁ Πλάτων.' Olympiodorus. ἐπιβλέψας

no doubt with an ironical expression of the face. This irony is also perceptible in *τινάς*. **Ἄεί τοι** : Geddes justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e. g. II. 5, 83, *αἰεί τοι ῥίγιστα θεοὶ τετληότες εἶμεν*. Below 77 A, Cebes is described as *καρτερώτατος πρὸς τὸ ἀπιστεῖν τοῖς λόγοις*. **12 f. μοι . . . αὐτῷ** is more emphatic than *ἐμανγῷ*. About the phrase *τὶ λέγειν* see note on Crito p. 45, 3. **14 ἄνδρες σοφοὶ ὡς ἀληθῶς** : the more usual order of words would be *ἄνδρες ὡς ἀληθῶς σοφοί* : compare below, p. 12, 17, *οἱ ὡς ἀληθῶς φιλόσοφοι*, 66 B, *ὁ γνησίως φιλόσοφος*, but 67 D, *ὁ φιλοσοφῶν ὀρθῶς*. *ἀμείνους αὐτῶν* is given by the mss., not *αὐτῶν*, which is the arbitrary change of many editors. Stallb. justly compares 107 c, below, *τῆς αὐτῶν κακίας* where again some editions read *αὐτῶν*.

VIII. SOCRATES ADVANCES THE PROPOSITION THAT BY DEATH WE ARE NOT REMOVED FROM THE PROTECTION OF THE GODS, AND AFTER A FRUITLESS WARNING OF THE EXECUTIONER, THAT THE EXCITEMENT OF A DISPUTATION MIGHT RENDER DEATH MORE PAINFUL, SOCRATES BEGINS THE DISCUSSION.

PAGE 10, **21 πιθανώτερον**, because the judges pronounced sentence against Socrates. **26 οὐκ ἀγανακτῶν** : but Olympiodorus reads *μὴ ἀγανακτῶν*. There is, however, no doubt as to the choice between these two readings. Socrates says 'I should be wrong not to grieve,' but as in reality he does not grieve, he must use *οὐκ* not *μὴ*. (See also G. 1612; H-A. 1025). **27 ἄνδρας τε** : as if *καὶ παρὰ θεοὺς* should follow; but instead of this the construction is varied.

PAGE 11, **1 ὅτι . . . ἤξειν** : the infinitive is owing to the continued influence of *ἐλπίζω*. Hirschig brackets *ἤξειν*. **3 οὐχ ὁμοίως** viz. as I should grieve, if I were without that hope. **4 εἶναι τι** 'that there is something in store for:' so below, 91 B, *εἰ δὲ μηδὲν ἐστι τελευτήσαντι*. **5 καὶ πάλαι** in the ancient beliefs and traditions of the Greeks : compare

Gorg. 523 AB, ἦν νόμος ἰδεπερὶ ἀνθρώπων ἐπὶ Κρόνου καὶ ἀεὶ καὶ νῦν ἔτι ἐστὶν ἐν τοῖς θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὰν τελευτήσῃ εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν. τὸν δὲ ἀδίκως καὶ ἀθέως, εἰς τὸ τῆς τίσεως τε καὶ δίκης δεσμοωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἰέναι. **7** αὐτός may stand in its usual sense 'you yourself,' but the antithesis to the following μεταδοίης becomes more marked by taking αὐτὸς in the meaning 'alone' (Apol. p. 10, 23). See H-A. 681.

**11** πρῶτον i. e. before I enter upon my arguments. The prolepsis in Κρίτωνα τόνδε is easily understood. **13** Τί δέ . . . ἄλλο γε sc. ἐστίν, after which we ought to have ἢ ὅτι πάλαι κ. τ. λ. Compare Arist. Eccles. 769, τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι Τὰ χρήματ' εἰσίν. This elliptical phrase seems to have belonged more particularly to conversational language, and wherever it occurs, betrays a certain impatience on the part of the speaker. Crito is annoyed at the repeated requests of the servant. **14** ὁ μέλλων δώσειν κ. τ. λ.: compare below, 117 A, beginning of ch. LXVI., no doubt a slave of the state, called ὁ δημόσιος by Plut. Phoc. 37, where he relates that the poison not taking effect upon Phocion, he asked for another draught: καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμάς, ὅσου τὴν ὀλκὴν ὠνεῖται. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν ὅτι μηδὲ ἀποθανεῖν Ἀθήνησι δωρεάν ἐστίν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον. **16** μᾶλλον 'too much.' **17** εἰ δὲ μὴ 'otherwise, else:' we should expect εἰ δὲ (sc. προσφέρουεν), but after a negative clause we sometimes have in Greek a condition expressed as negative which ought to be affirmative: compare Xen. Anab. 7, 1, 8, μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, αἰτίαν ἔξεις. Soph. Trach. 586 f. εἴ τι μὴ δοκῶ Πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι. **20** τὸ ἑαυτοῦ 'his own affair:' Hirschig unnecessarily conjectures τοσοῦτον. **21** σχεδὸν μὲν τι ἤδη, 'I knew something of the kind,' viz. would be your answer: τὶ belongs to σχεδὸν though separated from it by μὲν: compare Laches 192 c, σχεδὸν γάρ τι οἶδα. ἤδη is expressly given for this passage by Photius Lex. p. 50, though all the mss.

have ᾗδεν: but see note on Apol. p. 23, 8. **ἀλλά** at the beginning of the sentence expresses Crito's impatience. **22 πράγματα παρέχει** 'he bothers me.' **25 τῷ ὄντι** i. e. seriously, with profit to himself, compare below, 66 B, **ὁ γνησίως φιλόσοφος**, and p. 12, 17, **ὁ ἀληθῶς φιλόσοφος εἰκότως** may be translated 'with good reason,' or 'consistently.' **26 ἐκεῖ = ἐν ᾿Αιδου.**

IX.-XI. DEATH BEING THE SEPARATION OF THE SOUL FROM THE BODY, AND THE PHILOSOPHER'S LIFE A PREPARATION FOR DEATH, BY WHICH HE IS FREED FROM THE SERVITUDE OF THE BODY, IT FOLLOWS THAT DEATH IS NOT TO BE MET WITH REPINING. BUT ON THE PURITY ATTAINED IN THE PRESENT LIFE HAPPINESS IN DEATH DEPENDS.

**IX.** PAGE 12, **1 κινδυνεύουσιν ὅσοι κ. τ. λ.**, is justly explained by Riddell, § 186, to be an attraction for **κινδυνεύει λεληθέναι τοὺς ἄλλους ὅτι ὅσοι κ. τ. λ.** **3 ἐπιτηδεύουσιν κ. τ. λ.:** compare Cic. Tusc. 1, 30, *tota philosophorum vita, ut ait idem, commentatio mortis est*; see also below, 67 D. **ἀποθνήσκειν** denotes the act by which one passes into the state expressed by **τεθνάναι**. **6 ἀγανακτεῖν δ' . . .**; the construction **ἀγανακτεῖν τι** occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous construction **δυσχεραίνειν τι**. **8 γελασείω**, 'I wish to laugh.' **9 ἄν** is anticipated hyperbatically with **οἶμαι**: Riddell, § 296. **12 παρ' ἡμῖν**: the only natural explanation of this is that Simmias means his own fellow-citizens; i. e. the Thebans. The Boeotians had in general an unfavorable name for their aversion to literature and intellectual pursuits. **13 θανατῶσι = θανάτου ἐπιθυμοῦσι** (Schol.). **λελήθασιν**, where we should expect **λελήθε**, but the verb is made to agree with the subject **φιλόσοφοι** which is common to the preceding and succeeding sentence. Stallb. quotes Xen. Oec. 1, 19, **ὅτι πονηρότατοί γέ εἰσιν, οὐδὲ σὲ λανθάνουσιν**. Add Isocr. Panegyr. 12, **οἷτοι οὖν οὐ λελήθασιν ὅτι τούτους ἐπαينوῦσιν κ. τ. λ.** **14 τοῦτο πάσχειν** i. e. **ἀποθνήσκειν**. **20 ἄλλο τι**

sc. ἡγούμεθα (to be supplied from the preceding sentence). 26 f. καὶ σοὶ ξυνδοκῇ ἅπερ καὶ ἐμοί: the two καὶ are correlative; see a similar instance Apol. p. 9, 16, and below, 76 E. 29 ἐσπουδακέναι 'to have made it his especial study.' 30 οἷον 'for example:' this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 C, πῶς λέγεις; — οἷον τὰ τοιάδε. 78 D, τῶν πολλῶν καλῶν οἷον ἀνθρώπων. 83 B, κακὸν ἔπαθεν ἀπ' αὐτῶν . . . οἷον ἢ νοσήσας ἢ κ. τ. λ.

PAGE 13, 4 ἱματίων διαφερόντων, 'splendid clothes;' very much in contrast to Socrates' own dress, which Xen. Mem. 1, 6, 2, calls ἱμάτιον φαῦλον. As to ὑποδήματα, Socrates dispensed with them altogether: Symp. 220 B. Xen. Mem. 1, 6, 2. Arist. Clouds, 103. 10 ἀφεστάναι αὐτοῦ 'keep aloof from it:' sc. τοῦ περὶ τὸ σῶμα. 16 μὴδὲ μετέχει: before this we should supply καὶ ὅς, but according to an almost constant idiom the relative pronoun is not repeated even with verbs which require different cases: see note on Crito, p. 47, 5, and add Rep. 5, 465 E, 8, 559 A, Gorg. 492 B, 496 B, and here below, 82 D.

X. PAGE 13, 20 φρονήσεως: for the meaning of this word compare Cic. Off. 1, 43, 153, *prudentiam, quam Graeci φρόνησιν dicunt, aliam quandam intellegimus quae est rerum expetendarum fugiendarumque scientia*. 22 οἷον τὸ τοιόνδε λέγω is another expression to denote 'for example,' for which παραδείγματος χάριν is the later formula: compare Charm. 168 D, λέγω δὲ τὸ τοιόνδε οἷον ἢ ἀκοή. Euthyphr. 13 B, οἷον τοιόνδε κ. τ. λ. 23 ἔχει has almost the sense of παρέχει. 24 οἱ ποιηταί: according to Olympiodorus on this passage Plato means more particularly Parmenides, Empedocles, and Epicharmus: of the latter he quotes a line also known from other sources νοῦς ὀρή καὶ νοῦς ἀκούει · τᾶλλα κωφὰ καὶ τυφλά. 25 θρυλοῦσιν is the spelling of the Bodl. and other good mss., so also below 100 B the best mss. are in favor of πολυθρύλητα: see also 76 D. 27 μὴ σαφείς and therefore not leading to σοφία. The two words σαφής and σοφός belong to the same root.



PAGE 14, 3 λογίζεσθαι, *ratiocinari*. 5 f. On μήτε . . . μήτε . . . μήτε . . . μηδέ (according to the Bodl.) see Rid-  
dell, § 52. 9 τοῦ ὄντος 'the really or absolutely true.' 13 αὐτὸ is not necessary, but serves to enforce the idea  
of existing before οὐδέν. Olympiodorus justly explains τὸ  
δίκαιον by ἡ ἰδέα τοῦ δικαίου. 13 f. φάμεν μέντοι νῆ Δία,  
a most emphatic answer in the affirmative: compare below  
68 B. 73 D. 19 ἐνὶ λόγῳ 'in one word,' i. e. to sum up,  
so also Gorg. 524 D. The order in this sentence seems at  
first sight unusual; the sense is of course καὶ περὶ τῆς οὐσίας  
τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων, ὃ τυγχάνει ἕκαστον ὄν. But in  
the best writers (very frequently in Thucydides) a genitive  
may be placed directly after a preposition before the noun  
on which it is dependent; so Thuc. 3, 46 says δεῖ τὴν φυλα-  
κὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ποιέσθαι, ἀλλ' ἀπὸ τῶν  
ἔργων τῆς ἐπιμελείας. οὐσία is the 'true being,' *essentia* in  
the Latin of later philosophers. The same idea is after-  
wards denoted by τἀληθέστατον. Geddes justly observes  
that οὐσία was probably a term then newly introduced into  
philosophy and therefore needing explanation. 22 αὐτὸ  
ἕκαστον 'each taken by itself' as to its own peculiar being.  
26 παρατιθέμενος literally 'putting alongside of himself'  
as an instrument of which he can avail himself at any  
time. 27 ἐφέλκων 'dragging behind' as an encumbrance.  
30 θηρεύειν: the metaphorical use of the word is easily un-  
derstood. Compare Polit. 264 A. Theaet. 198 A. So p. 15,  
17, ἡ τοῦ ὄντος θήρα. In the same way Cic. de nat. deor. 1,  
30 calls a 'physicus' *speculator venatorque naturae*.

PAGE 15, 1 ὥς ἔπος εἰπεῖν 'generally speaking:' see note  
on Apol. p. 1, 4. 6 ὑπερφύως ὥς: compare below 96 A,  
θαυμαστῶς ὥς.

XI. PAGE 15, 9 On ὅτι before a direct speech see note  
on Apol. p. 20, 6, Crito p. 51, 9. 10 κινδυνεύει κ. τ. λ.  
'It seems then that one might say a small pathway leads us  
out of the difficulty by the help of logical reasoning in this  
consideration, that . . .' This seems to be the natural ex-

planation of this difficult passage. The word ἀτραπός is here used in a figurative sense: we have lost our way, wandering about in a labyrinth (i. e. trying to find truth by means of our senses), when a small pathway leads us back into the right road. This metaphorical use is also indicated by ὥσπερ and τις, to which Stallb. well compares Rep. 2, 427 δοκεῖ μοι εἶναι (ἡ πόλις) ὥσπερ ὑγίης τις. The simile which we have assumed to underlie the whole passage, is moreover preserved in the verb ἐκφέρειν, see Soph. Aj. 7 εὖ δέ σ' ἐκφέρει Κυνὸς Λακαίνης ὥς τις εὐρινὸς βάσις. The words μετὰ τοῦ λόγου have been considered by some as an interpolation, but there is no cogent reason for assuming this although they seem at first sight to be almost identical in meaning with ἐν τῇ σκέψει. Stallb. assumes an allusion to some Pythagorean precept φεύγειν τὰς λεωφόρους, and explains ἀτραπός as the small pathway that leads us out of life, i. e. death. The explanation which I have adopted agrees in the main with that given by C. F. Hermann 'Gesammelte Abhandlungen' etc. (Gött. 1849), p. 70 f. ἐν τῇ σκέψει can be explained

and should not be changed, yet the sense would be plainer if we had εἰς τὴν σκέψιν as it were 'a small path leads us with the help of logical reasoning to the consideration that . . .'

**13** οὐ μὴ ποτε κτησώμεθα: see note on Apol. p. 20, 8 and G. 1360; H-A. 1032. ἱκανῶς 'to a satisfactory degree,' because we may obtain an uncertain knowledge of truth even by means of our senses. **14** τοῦτο, sc. οὐ ἐπιθυμοῦμεν. **16** ἂν

τινες νόσοι προσπέσσωσι, 'if for example maladies happen;' for this force of τις see Riddell, § 50. G. a. **18** φλυαρίας,

'nonsense: 'φλυαρίαν καλεῖ ὁ Πλάτων πᾶν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἀλλὰ καὶ τὸ ἐν ἔργοις. Olympiodorus. **19** τὸ

λεγόμενον, 'as the saying is,' shows that the expression ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν was proverbial. ὥς ἀληθῶς and τῷ ὄντι are often, each by itself, added to proverbial phrases or quotations of well-known sayings; here they are joined in order to make the passage more emphatic: compare Lach. 183 D, ἐν τῇ ἀληθείᾳ ὥς ἀληθῶς ἐπιδεικνύμενον. **25** ἐκ τούτου is again parallel with διὰ πάντα ταῦτα, but it would be perverse to doubt the genuineness of

the text which rests on the authority of the mss. **26** ἀσχο-  
λίαν ἄγομεν φιλοσοφίας περί means 'we are too busy for  
philosophy,' cannot occupy ourselves with philosophical  
speculations. **28** ἀπ' αὐτοῦ, sc. τοῦ σώματος. **29** παρα-  
πίπτειν 'dicitur de iis quae interveniunt casu et fortuito  
atque adeo tempore alieno.' FISCHER.

PAGE 16, **5** φρονήσεως instead of φρόνησις owing to assi-  
milatation to the case of the relative (attraction): see note on  
Apol. p. 37, 3. Riddell, § 192. **6** ὁ λόγος σημαίνει: com-  
pare p. 15, 10, μετὰ τοῦ λόγου. **8** For the accusative δυοῖν  
θάτερον see Riddell, § 23. a. **11** ἐν ᾧ ἂν ζῶμεν 'while we  
live:' Hirschig doubts if this be Greek and writes ἕως ἂν  
ζῶμεν, compare below 84 A. **14** ἀναπίμπλασθαι is from the  
antithesis καθαρεύειν easily understood to have here the more  
special sense 'to allow oneself to be infected;' see note on  
Apol. p. 24, 16, Riddell, § 88. **17** μετὰ τοιούτων i. e. καθα-  
ρῶν. Riddell, § 54. **19** ἴσως 'it is to be hoped:' so we  
find this word sometimes in assertions of a very definite  
character, where there is no trace of doubt. μὴ καθαρῶ  
. . . θεμιτὸν ᾗ: compare note on Apol. p. 21, 18.

XII. DEATH IS SHOWN TO BE BUT THE DELIVERANCE  
DESIRED BY THE TRUE PHILOSOPHER, WHO CERTAINLY  
OUGHT TO CONQUER THE FEAR OF DEATH BY HIS DESIRE  
OF PERFECT KNOWLEDGE, SINCE EVEN ORDINARY MEN  
HAVE OVERCOME THIS FEAR BY THE POWER OF LOVE.

XII. PAGE 16, **25** f. ἐλπίς . . . κτήσασθαι, the infinitive  
aorist, though we should expect either the future or the  
aorist with ἄν: but instances without ἄν are by no means  
scarce, see below E, ἐλπίς ἐστι . . . τυχεῖν. Sympos. 193 D,  
ὅς εἰς τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς  
τὴν ἀρχαίαν φύσιν καὶ ἱσάμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι.  
**27** παρελθόντι 'past,' as we obtain this boon after our death.  
The reading of inferior mss., παρόντι, is simpler, but has  
no authority. **29** καὶ ἄλλω ἀνδρί: Socrates himself has  
already declared his conviction and anticipation of a better

life after death, and here *καί* 'also' implies *ἐμοί*, which would, moreover, have been awkward after *νῦν μοι προσεταγμένη*. 29 f. *οἱ παρεσκευάσθαι* 'sibi comparatam esse;' the perfect infinitive denotes that he has his pure mind in readiness; *ὥσπερ* is added, because *κεκαθαρμένη* is originally used of a vessel when cleansed.

PAGE 17, 1 *ξυμβαίνει*, 'appears:' the construction here differs from the one used below 74 A, *ἀρ' οὖν ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.* Instances of either construction are found in the best writers. 4 *συναγείρεσθαι*

"*τουτέστιν ἀπὸ τῆς σωματοειδοῦς ζωῆς ἐπιστρέφεσθαι*:" *ἀθροίζεσθαι* "*τουτέστιν ἀπὸ τῆς δοξαστικῆς*" Olympiodorus. 6 *μόνην καθ' αὐτήν* is said in the same way as in other places

*αὐτὴν καθ' αὐτήν*, and there is not the slightest reason for considering *μόνην* as a gloss on the parallel expression. *ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος*: see Cobet's criticism as given in the critical notes. But there is no cogent reason for omitting the second *ἐκ*, though in Attic prose the preposition is generally put only once in comparisons: but Heindorf justly

cites below 82 E, *ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ ὄντα*, see also 110 E, 115 B. Phaedr. 255 D, *ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν λέληθε*. Rep. 8, 553 B, *πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει*. See Riddell, § 262 (p. 221). 15 *οὕτω* enforces the meaning of the participle: see above 61 C. *τούτου* sc. *τοῦ τεθνάναι*. 16 *οὐ γελοῖον* is emphatically repeated, though a critic who reduces Plato's words to the number of words strictly necessary for the expression of an idea, may again entertain his suspicions: see critical note. 20 *διαβέβληνται τῷ σώματι* 'are at variance with the body.' G. 1175; H-A. 772. 22 *εἰ* is inserted on the authority of the best mss., while inferior mss. are without it. Cobet is in favor of the reading of the latter (see critical note). Stallb. quotes a number of passages in which we have two protases with *εἰ*: Theaet. 147 A. Gorg. 453 C. Legg. 2, 662 CD. Protag. 311 B. The third class with *εἰ* is added in somewhat the same manner as may be noticed below 80 E and 81 A.

Aristoph. Eccl. 218 f. *ἡ δ' Ἀθηναίων πόλις, εἰ τοῦτο χρηστῶς*

είχεν, οὐκ ἂν ἐσώζετο, Εἰ μὴ τι καινὸν ἄλλο περιεργάζετο. 25 ἀπηλλάχθαι infinitive perfect of the same sense as a present, e. g. ἐλευθέρους εἶναι. On present infinitives after verbs of promising, hoping, suspecting, etc. see note to Crito p. 53, 27. 26 ἀνθρώπινα παιδικά 'objects of affection that were merely human' (GEDDES) is said intentionally in antithesis to as it were θεία παιδικά: Heindorf happily compares Gorg. 482 A φιλοσοφίαν, τὰ ἐμὰ παιδικά. Geddes observes that Socrates alludes to such legends as the love of Alcestis for Admetus, Orpheus for Eurydice, and Achilles for Patroclus, 'all of whom were willing, from the power of affection, to descend to Hades.' See also Sympos. 179 D.

PAGE 18, 7 οἶσθαί γε χρή 'one ought to think' they would not be unwilling to go: compare Crito 53 D.

XIII. IN CONTRASTING THE VIRTUE OF ORDINARY MEN WITH THAT DESIRED BY TRUE PHILOSOPHERS, IT IS FOUND THAT THE COMMON VIEWS OF COURAGE AND TEMPERANCE ARE HOLLOW AND BASED ON COMPROMISE, WHILE INTELLIGENT PERCEPTION IS A NECESSARY CONSTITUENT OF TRUE VIRTUE IN ALL ITS FORMS. ONCE MORE SOCRATES EXPRESSES HIS HOPE IN DEATH.

XIII. PAGE 18, 11 ὅπερ ἄρτι ἔλεγον refers to 67 E. 13 τοῦτο points to the succeeding sentence. ὃν ἂν = ἐάν τινα, a construction of which Stallb. gives numerous instances; most apposite is Hdt. 1, 146 ἀνδραγαθίῃ δ' αὕτη (the following) ἀποδέδεκται . . . ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας, and in the same way we should also explain Thuc. 2, 62, 4 αὖχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῶ τιμὴ ἐγγίγνεται, καταφρόνησις δὲ ὃς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν, though there the Scholiast observes λείπει ἐκείνω: but compare Thuc. 6, 14 τὸ καλῶς ἄρξαι τοῦτ' εἶναι ὃς ἂν τὴν πατρίδα ὠφελήσῃ. 7, 69, 1 νομιμώτατον εἶναι οἱ ἂν . . . δικαιοῦσιν. 15 οὐκ ἄρ' ἦν 'he was after all not:' ἄρα expresses the correction by experience of a preconceived impression: compare Hom. Od. 16, 418 ff. Ἀντίνο', ὕβριν ἔχων, κακομή

χανε, καὶ δέ σέ φασιν Ἐν δήμῳ ἰθάκης μεθ' ὁμήλικας ἔμμεν  
 ἄριστον Βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖς ἔησθα.  
**16** φιλοχρήματος καὶ φιλότιμος 'a lover of riches and a lover  
 of honor:' the φιλόσοφος strives after the goods of the  
 soul; those who follow other ends, turn of course to the  
 goods of the body and of chance: see the distinction made  
 by Plato himself Legg. 3, 697 B, and also in our dialogue  
 below 82 c. πού is 'probably,' in most instances. **20** τοῖς  
 οὕτω διακειμένοις i. e. the real philosophers who treat the  
 body in the manner indicated by Socrates. ἡ ἀνδρεία is  
 in the Platonic sense the virtue of the courageous part of  
 the soul, σωφροσύνη that of the ἐπιθυμητικόν. **23** πτοέομαι  
 is a word almost exclusively used by poets and philosophers;  
 in the latter it denotes an inordinate desire not based upon  
 rational grounds. **25** ἐν φιλοσοφίᾳ ζῶσιν: compare above  
 εἶναι ἐν φιλοσοφίᾳ and Theaet. 174 A διάγειν ἐν φιλοσοφίᾳ.  
**26** εἰ γὰρ ἐβελήσεις is the reading of the Bodl., but as many  
 other good mss. have ἐβέλεις, it is difficult to decide between  
 the two readings. τῶν ἄλλων = τῶν πολλῶν.

PAGE 19, **1** ὅταν ὑπομένωσιν is an emphatic addition 'si  
 quidem . . . : ' Stallb. compares Euthyphr. 7 D, οὐ δυνάμενοι  
 ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνόμεθα, ὅταν  
 γινώμεθα. **2** The words καὶ δέει are most probably only  
 a gloss, as it is impossible to find out a difference between  
 'being afraid' and 'fear:' but perhaps we might also con-  
 jecture δειλία for δέει, whereby we obtain afterwards a  
 complete parallelism in the repetition of this expression.  
 Plutarch, Romul. 37 D, alludes to the expression in l. 4.: ὁ  
 δέ, ἐκείνο τὸ τοῦ Πλάτωνος, ἀτεχνῶς ὑπὸ δέους ἀνδρείως γενόμενος.  
**5** οἱ κόσμοι = οἱ σώφρονες: see above c, where the definition  
 of σωφροσύνη is given. **6** With the asyndeton ἀκολασίᾳ  
 κ. τ. λ. compare the similar passage Apol. 22 A, ἧ μὴν ἐγὼ  
 ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιοῦντες κ. τ. λ.  
**10** ἄλλων ἀπέχονται ὑπ' ἄλλων: the two ἄλλων are correla-  
 tive: 'they abstain from some, being mastered by others.'  
**15** γὰρ stands, as it often does, in the opening clause, so  
 that a previous ellipsis must be assumed, e. g. 'do not ap-

prove of this at once, for . . . .’ **16** μή . . . ἤ ‘vide ne sit.’ The preposition **πρός** is here used to denote interchange. **22** **ὠνούμενα** has here a passive sense, which the verb generally admits only in the perfect **έώνημαι**: Stallb. therefore proposes to read **έωνημένα**, but there is no doubt that in agreement with **πιπρασκόμενα** we want a present participle, and there is no alternative but to believe that Plato has here ventured to use the present with a passive meaning. Xenophon (Equestr. 8, 2) uses **έωνεῖτο** as a passive. **24** **καὶ προσγιγνομένων καὶ ἀπογιγνομένων** ‘no matter whether they are present or not.’ **27** **σκιαγραφία** ‘is a favorite phrase with Plato to express incompleteness or *sketchiness*.’ GEDDES: compare Rep. 10, 602 c, 2, 365 c. Cicero, Tusc. 3, 2, translates **σκιαγραφία** by *adumbrata imago*. Aristophanes, Frogs 1493, uses the term **σκαριφισμός** for the same thing. **29** **τό ἀληθές** ‘the true thing,’ opposed to **σκιαγραφία**, which denotes merely a counterfeit.

PAGE 20, **1** **τῶν τοιούτων** i e. **τῶν ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων**. **3** **καθαρμός** ‘differs from the foregoing **κάθαρσις**, as the result from the process.’ GEDDES. **4** **οὔτοι** ‘those famous men.’ The mysteries are mentioned as they professed to convey **καθαρμός** and secure purity in another world. **5** **αἰνίττεσθαι** ‘to indicate in an obscure manner:’ the word is used of the oracles of Apollo, Apol. p. 7, 13. **6** **ἐν βορβόρῳ**: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 A) suggests the reason **ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κακίαν φίλον**. **9** The Orphic line alluded to is **πολλοὶ μὲν νερθηκοφόροι, παῦροι δέ τε βάκχοι**. The latter is the name given to the real and enthusiastic worshippers of Dionysus, the first denotes those who seem to be worshippers as they bear the wand used in the Bacchic revels, though no one knows what they may really be at heart. The expression became proverbial of the frequency of profession as contrasted with the rarity of reality. **11** We get at the real force of the perfect participle **πεφιλοσοφηκότες** by considering it equal to **φιλόσοφοι ὄντες**. **ὦν** belongs to **γενέσθαι** ‘to become

one of whom.' **14** ἡνυσάμην 'have achieved something for myself.' The Bodl. ms. reads ἡνύσαμεν, but this seems due to the error of a scribe who introduced the plural here in conformity with its employment in the apodosis, though thereby destroying the symmetry of the protasis. **20** τοῖς δὲ κ. τ. λ. should be translated 'although this appears incredible to the multitude.' It is very probable that Hirschig is right in his suspicion, in ascribing the expression to Cebes, not Socrates. **21** εἴ . . . εἰμι assumes the condition as almost certain while the optative in the apodosis upholds the hypothetical character of the whole sentence.

**XIV. SOCRATES IS ASKED BY CEBES TO UNFOLD THE REASONS FOR HIS BELIEF IN A FUTURE EXISTENCE, AND AGREES TO DO SO.**

**XIV.** PAGE 20, **26** f. ἀπιστίαν has the meaning of 'doubt,' hence the construction with μή: M. & T. 365. The following sentence is rather awkwardly expressed in so far as the words οὐδαμοῦ ἔτι ἤ occur twice in close proximity. But it would be rash to suspect that in the second place these words are due to an interpolator: though it should be added that we are no worse off without them. Besides this, the asyndeton in εὐθύς is very harsh, and perhaps Zeune is right in adding καί before εὐθύς. The construction of εὐθύς with a participle is not rare; compare below 75 B, γερόμενοι εὐθύς ἐωρῶμεν, and ib. C ἡπιστάμεθα . . . εὐθύς γερόμενοι. The two participles ἀπαλλαττομένη and ἐκβαίνουσα belong both to εὐθύς 'the moment the soul separates itself from the body and departs from it' οἴχηται διαπτομένη 'it goes flying away,' ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθείσα 'vanishing like a breath or smoke.' Plato alludes to the popular belief with regard to death: so we find in the popular poet, Homer, Il. 23, 100, ψυχὴ δὲ κατὰ χθονὸς ἥτε καπνὸς "Ὡχρητο τετρηγυία.

PAGE 21, **5** ξυνηθροισμένη is the antithesis to διασκεδασθείσα. **9** παραμυθία 'iudicii confirmatio qua sententia



difficilis et incredibilis ad probabilitatem explicatur,' WYTT., who observes that this use of the word is especially frequent in Plutarch. In Plato Legg. 4, 720 A παραμυθία and πειθώ are combined. **πίστις** 'proof' in its original meaning, from root *πιθ-* in *πείθω*. **10 ἀποθανόντος τοῦ ἀνθρώπου** 'of man when dead,' the article generalizes the substantive, and the participle stands in apposition. So below at the beginning of ch. xv. **τελευτησάντων τῶν ἀνθρώπων**. **11 φρόνησιν** 'reasoning faculty:' see below 111 B. **13 διαμυθολογῶμεν**: see above 61 E. **15 ἄν** belongs of course to *εἰπεῖν*. **17 ἀδολεσχῶ**: among others, the comic poet Eupolis had bestowed upon Socrates the title of a *πτωχὸς ἀδολέσχης*. **οὐ περὶ προσηκόντων** = *περὶ οὐ προσηκόντων* according to the customary order of words, compare Thuc. 3, 67, 2, *οὐ περὶ βραχέων*. Other instances are given by Riddell, § 298.

XV.-XVII. ARGUMENT I.: THE CYCLE OF LIFE CANNOT END IN DEATH IN THE SENSE OF NON-EXISTENCE, AND DEATH MUST BE ONLY THE STARTING POINT OF A NEW BEGINNING.

**XV. PAGE 21, 19 αὐτό** 'the question in hand.' *εἴτε ἄρα* stands here as in Thuc. 6, 60, 2, *ἀναπείθεται . . . εἴτε ἄρα καὶ τὰ ὄντα μνηῦσαι εἴτε καὶ οὐ*. The addition of *ἄρα* in the first part indicates that there is greater presumption of truth for it than for the second possibility. **21 παλαιὸς λόγος** denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers. This doctrine is, as here, called *παλαιὸς λόγος* Meno, 81 B. Herodotus, 2, 123, where he speaks of the same doctrine as peculiar to the Egyptians, observes, *τούτῳ τῷ λόγῳ εἰσὶν οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον* (viz. the Orphic school), *οἱ δὲ ὕστερον* (the Pythagoreans), *τῶν ἐγὼ εἰδὼς τὰ ὀνόματα οὐ γράφω*. Empedocles also held the same doctrine. It is scarcely necessary to point out the construction of the words, *ὥς εἰσὶν ἐκεῖ, ἐνθὲνδε ἀφικόμενοι*. **24 πάλιν γίγνεσθαι . . . ζώντας** is exegesis of *τοῦτο* in the preceding words. In the same manner below, 71 B, *οὕτως* is explained by an

infinitive clause. 25 ἄλλο τι ἤ: see note on Apol. p. 12, 15. 27 τοῦ ταῦτ' εἶναι 'of this being so' or 'true.' ταῦτα stands where we should rather expect τοῦτο: but see above 62 D, τάχ' ἂν οἰηθείη ταῦτα φευκτέον εἶναι κ. τ. λ. Heindorf and Hirschig adopt Forster's conjecture αὐτὰς, sc. τὰς ψυχὰς.

PAGE 22, 3 κατὰ with the genitive has in the best Attic writers sometimes the sense 'with regard to:' H-A. 800, 1, d. Riddell, § 121, translates 'consider this not as an attribute of mankind only,' and adds 'κατὰ, in a pregnant use, stands for ὡς κατ' ἀνθρώπων λεγόμενον.' 6 ἄρα is properly used in direct questions only, but sometimes it appears also in an indirect question, e. g. Lach. 185 D, δεῖ καὶ τὸν σύμβουλον σκοπεῖν ἄρα τεχνικός ἐστιν. So again directly in the next section, 1, 10. Here again the words οὐκ ἄλλοθεν . . . τὰ ἐναντία are the epexegetis of οὕτως. 12 αὐτῷ would be possible, but not necessary. In the infinitive clauses we have a remarkable instance of a transition from the plural to the singular; the simplest explanation of it may be found by assuming αὐτό virtually = ἐν τούτων or τούτων τι. 13 ἔπειτα is here merely temporal, as is shown by the preceding πρότερον: in the parallel sentence which follows it is replaced by ὕστερον. This is a different use from the one explained in note on Apol. p. 6, 8. 19 ἱκανῶς ἔχομεν τοῦτο 'do we understand this thoroughly,' is it sufficiently proved? See also note on Crito p. 45, 9. 23 δύο γενέσεις 'two generations' i. e. two different stages of development. What is meant, is further illustrated and explained in the next chapter. 29 κἂν εἰ = καὶ ἐάν (for ἐάν is nothing else but εἰ ἄν).

PAGE 23, 3 ἐξ ἐκατέρων, the plural refers to more than one pair of contraries grouped together before (GEDDES). 9 αὐτοῖν is dependent on μεταξύ which stands after its case: see above, 71 B. δυοῖν ὄντοι is in apposition 'since then they are two of them.' It follows from the fact of the separate and contrary existence of life and death that we can predicate transitions from the one to the other recipro-

cally. **10** συζυγίαν sc. τὴν τοῦ καθεύδειν καὶ ἐγρηγορέναι ('to be awake'). The argument is: the transition (γένεσις) from sleep to wakefulness is 'to awake,' and from wakefulness to sleep 'to fall asleep.' **16** ἱκανῶς σοι sc. εἴρηται: compare Gorg. 448 A, εἰάν σοί γε ἱκανῶς. **25** σαφῆς 'well-ascertained.' **29** χωλὴ originally 'lame,' i. e. 'defective.' Hirschig is most probably right in reading ἀνταποδοῦναι in conformity with the expression in the preceding line.

PAGE 24, **3** αὕτη, τὸ ἀναβιώσκεισθαι: again we have an instance of epexegetis by the addition of an infinitive. **7** ἐδόκει, above, 70 CD. On the imperfect used in reference to a preceding discussion, see note on Crito, p. 52, 7. **8** ὅθεν δὴ πάλιν γίνεσθαι; the relative clause stands in the infinitive, as it is conceived in dependence on ἀναγκαῖον. Stallb. justly observes that we may easily understand this by exchanging the relative ὅθεν with the demonstrative καὶ ἐκεῖθεν. See below, 109 B, εἰς ἃ ξυννερρηκέναι.

**XVII.** PAGE 24, **12** ἀδίκως 'without reason,' opposes δικαίως λέγειν below, 73 C = ὁρθῶς λέγειν 75 E. **13** ἀνταποδοίῃ, absolutely 'corresponded:' so below, l. 20. Before (p. 23, 28) the same word is used transitively. ὥσπερ εἰ κύκλῳ περιμόντα, 'as it were revolving in a circle;' a common opinion of nearly all ancient philosophers. **15** ἀνακάμπτειν is the technical term of turning the chariot round the goal which from this was also called καμπτήρ: καμπὴν ποιεῖσθαι is used of returning on the same side of the race-course on which the chariot had come up to the goal. **16** οἶσθ' ὅτι 'you know' as well as I do myself: Stallb. quotes Soph. 235 E, Phaed. 73 D, Gorg. 486 A, Rep. 3, 393 D, 6, 505 A, 10, 605 D. **17** τελευτώντα 'finally:' see note on Apol. p. 9, 10. **22** ἄν seems to be necessary in the first clause according to the rules of Attic syntax, and the loss of a little word like this in the mss. is in the present instance to be easily accounted for by considering how readily ΠΑΝΤΑΝΑΗΡΟΝ would pass into ΠΑΝΤΑΛΗΡΟΝ. But it is also possible to write πάντα λήρον . . . ἀποδείξει and assume a variation of

the construction in the words which follow. πάντα is, however, the subject of only the first sentence: 'all would tend to prove that the tale about Endymion is nonsense.'

The subject of φαίνεται is then Ἐνδυμίων. 23 οὐδαμοῦ

φαίνεσθαι means 'to appear valueless, unimportant: 'a very good instance is Demosth. de Cor. § 310, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἕκτος, οὐχ ὀποσσοσούν. Nobody would think anything of Endymion's wonderful sleep, as all nature would be in the same state, all being asleep in a lazy existence uninterrupted by the process of becoming, i.e. generation. 24 καθεύδειν is epexegetis of ταῦτόν: compare 73 B, 74 A, 78 C. Hirschig brackets καθεύδειν as a gloss. καὶ εἰ

is here different in construction from above, 71 B; this alone shows that ἂν in καὶν does not belong to the conditional clause, but to the apodosis, although there we have another ἂν: repetitions of ἂν being, however, by no means scarce, see notes on Apol. p. 2, 11. 35, 16. 25 τὸ τοῦ Ἀναξαγόρου:

the beginning of his work was ὁμοῦ πάντα χρήματα ἦν, νοῦς δὲ αὐτὰ διήρπαι καὶ διεκόσμησε (Diog. Laërt. 2, 6). For his life see note on Apol. p. 14, 17. Socrates makes an almost ironical allusion to Anaxagoras' philosophical tenets.

PAGE 25, 2 ἐκ τῶν ἄλλων, i.e. any other source than οἱ τεθνεώτες. 3 τίς μηχανή is a rhetorical question, and thus

equal to a negative clause 'nothing can prevent,' hence we have μὴ οὐ: compare below, 88 AB, Parmen. 143 D, Protag. 344 CE. See note on Crito p. 40, 6. Thompson on Phaedr. 240 D. G.1617; H-A. 1034, b. 4 καταναλωθῆναι εἰς τὸ τεθνάναι

'to become absorbed in universal death.' οὐδὲ μία (sc. μηχανή) is more emphatic than οὐδεμία. 7 παντός μᾶλλον: see note on Crito p. 49, 10. Here we may translate as if it were μά-

λιστα. ταῦτα οὐκ ἐξαπατῶμενοι ὁμολογοῦμεν should be translated as if it were ταῦτα ὁμολογοῦντες οὐκ ἐξαπατῶμεθα: but

the construction chosen by Plato is more idiomatic Greek. 10 f. The concluding words of this sentence are considered

spurious by Stallb. It does not however at once follow that these words are due to an interpolator; Socrates seems here

not so much to draw a conclusion from the preceding arguments as to recapitulate his conviction, part of which he believes himself to have substantiated in his discussion with Cebes. Nor is it necessary to assume here an interpolation caused by the later parts of the dialogue: only compare what we read above, 63 c, εὐελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καὶ . . . πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Without, therefore, denying the possibility of these words being an interpolation, it seems to us at the same time impossible to show the absolute necessity of their being so.

**XVIII.-XXIII. ARGUMENT II.: COGNITION, BEING A FORM OF REMINISCENCE, IMPLIES THE EXISTENCE OF THE COGNOSCENT PRINCIPLE PRIOR TO THE PRESENT LIFE.**

**XVIII.** PAGE 25, 12 In the Phaedrus 249 c ff. the Socratic doctrine which is treated here is further illustrated. 15 καὶ κατὰ τοῦτον reverts to λόγον at the beginning of the sentence. The old reading τοῦτο is, therefore, both against the authority of the best mss. and against the idiom. 22 ἐνὶ λόγῳ καλλίστῳ: compare Cic. Tusc. 1, 24, *memoriam . . . quam quidem Plato recordationem esse vult superioris vitae: nam in illo libro qui inscribitur Menon (31 B ff.), pusionem quendam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita faciles interrogationes sunt (ἐάν τις καλῶς ἐρωτᾷ — here) ut gradatim respondens eodem perveniat quasi geometrica didicisset.* Cicero refers afterwards to the present passage in the Phaedo. 24 αὐτοὶ = μόνοι, they find the answers by themselves, unaided. 26 ποιήσιν: the future infinitive after οἷόν τε εἶναι is scarce, if not unique: it may, however, be defended by the similar construction Rep. 5, 459 c συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσειν κ. τ. λ. Perhaps we ought to accept Hirschig's conjecture ποιῆσαι: compare below, p. 30, 25. ἔπειτα continues the sentence as if it were not dependent on the preceding ὅτι, though in reality it ought to be so. Cebes says that in general the fact of uneducated people returning the right answers to well-put questions is a proof of his assertion; then if you go specially

into mathematical questions you will find this general feature even more strongly confirmed.

**27 διαγράμματα** ‘mathematical figures.’ **28 κατηγορεῖ**, ‘it becomes evident:’ for this use of the verb compare Hdt. 3, 115, *ὁ Ἡριδανὸς αὐτὸ κατηγορεῖ τὸ οὖνομα ὡς ἔστιν Ἑλληνικόν*.

PAGE 26, **2 ἀπιστεῖς γὰρ δὴ**, ‘for I may assume (from your looks, etc.) that you do not believe.’

**4 παθεῖν** (the conjecture of Serranus instead of *μαθεῖν* of mss.) is borne out by the words *ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα* below l. 27: translate ‘I require to feel upon my own person the effects of what we are talking about, viz. the process of remembering (being reminded).’

**5 ἀναμνησθῆναι** is of course epexegetis of *αὐτὸ τοῦτο*: compare above, 72 c, and compare directly below, p. 27, 10, *τόδε προσπάσχειν, ἐννοεῖν*.

**7 ἂν** belongs to *ἀκούοιμι*, not to *μέντοι*.

**ἐπεχείρησας**, viz. when the affair took place to which Cebes alludes.

**11 τοιούτῳ** ‘expresses that it is such as the speaker has in his mind; his explanation of it to others follows, at *λέγω δέ*.’ Riddell, § 53. II.

**12 λέγω δὲ τίνα τρόπον;** ‘solent apud Platonem qui disputantes inducuntur haud raro suum ipsi sermonem eiusmodi interrogationibus distinguere.’ STALLB.

**13 πρότερον** is given by the best mss., (the Bodl. among them), and Olympiodorus, and though it is not absolutely necessary, as the notion of precedence in regard to time is already expressed in the aorist participles which follow, there is not the slightest reason for assuming the word to be due to interpolation, as Hermann does. Very nearly the same expressions as here recur below, 76 A.

**15 τοῦτο** depends on *ἀνεμνήσθη*.

**17 οἷον τὰ τοιάδε**: see note on p. 13, 22.

**21 ἔγνωσαν** and **ἔλαβον** are instances of what may be called the paradigmatic aorist, which represents a general rule as the result of the repeated observation of individual cases and instances.

**22 f. τοῦτο δ’ ἐστὶν ἀνάμνησις** ‘this is what one might call recollection,’ or ‘this is a case of recollection.’ The same words occur Phaedr. 249 c.

**23 Συμμίαν τις ἰδὼν κ. τ. λ.** Simmias and Cebes were inseparable friends: see note on p. 59, 2.

PAGE 27, **5 αὐτοῦ Συμμίλου** ‘the living Simmias.’

**XIX.** PAGE 27, 7 **κατὰ πάντα ταῦτα** 'in accordance with all this.' 8 **ἀπ' ἀνομοίων**: seeing a thing or a person with which I associate the idea of Simmias, I am apt to recollect Simmias himself. **ἀνόμοια** are objects **ὧν μὴ ἡ αὐτὴ ἐπιστήμη** (73 c). 11 **ἐννοεῖν** is epexegetis of **τόδε**: see note on p. 26, 4. **ἐλλείπειν** is intransitive 'to be inferior' or 'defective' **τι** 'in some respect' **τινος** 'compared with something': though originally this genitive is partitive. 15 **ἄλλο τι . . . οὐδέν**: in this construction **τι** is superfluous, but compare above 65 E, **μήτε τινα ἄλλην αἴσθησιν μηδεμίαν**. Gorg. 463 A, **πράγματός τινός ἐστι μόριον οὐδενός**. Eur. Alc. 79, **ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς**. **παρὰ** has here the sense of 'but' or 'than': in reality this does not differ from the use of **παρά** after comparatives which we find in Thucydides (1, 23, 3, **ἡλίου ἐκλείψεις αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν**, and 4, 6, 1, **χειμῶν . . . μείζων παρὰ τὴν καθεστηκυῖαν ὥραν**): i. e. **παρά** stands, properly speaking, in the sense 'compared to,' but may be translated by 'than.' From Plato the editors quote Politic. 295 E, **μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν**, and Rep. 1, 337 D, **δείξω ἐτέραν ἀποκρισιν παρὰ πάσας ταύτας**. Directly afterwards we have the more common construction **ἕτερον τούτων**. 16 **αὐτὸ τὸ ἴσον** 'abstract equality.' 19 **λαβόντες** sc. **ἐπιστάμεθα**: compare p. 30, 29. 21 **ἐκ τούτων** is epanalepsis of **ἐξ ὧν**. 24 **τῷ μὲν . . . τῷ δέ**: though appearing equal to the one, the same things do not necessarily seem so to another. Equality in as far as it is perceived by the senses is not certain and unchangeable, as men are apt to disagree about it; but abstract equality (**αὐτὸ τὸ ἴσον**) always remains one and the same. For the different reading of the passage which is given by the less trustworthy mss., see the critical notes. 25 **αὐτὰ τὰ ἴσα** 'abstract equality' in the plural, in order to represent it as the affection of several minds, not of one only. Stallb. justly compares Parmen. 129 B **αὐτὰ τὰ ὅμοια**. 27 **ταῦτα τὰ ἴσα**, i. e. such as are commonly called **ἴσα**; the pronoun stands in its original 'deictic' sense here as well as l. 29, **ἐκ τούτων τῶν ἴσων**. See note on p. 30, 2.

PAGE 28, 4 *ἕως ἄν* literally 'so long as' = 'if : ' compare Xen. Cyrop. 5, 2, 11, *ἕως ἄν ἀνὴρ δίκαιος ᾧ . . οὔποτ' ἐπιλήσομαι τούτων*, and the instances from Plato collected by Stallb. : Cratyl. 393 DE, 432 E. Politic. 293 BD. Rep. 10, 610 B. γὰρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an exegetical sentence without a connective particle. The reading *ὅταν οὖν* which is found in some editions possesses the authority (such as it is) of some mss. of the second class. 9 *αὐτὸ ὃ ἔστιν ἴσον* = *αὐτὸ τὸ ὅντως ἴσον* 'abstract equality itself : ' for a similar expression see below p. 29, 2. 10 *ἐνδεὶ τι ἐκείνου* ; compare p. 27, 12, *ἐλλείπει τι ἐκείνου*, and Rep. 7, 529 D, *τῶν ἀληθινῶν πολὺ ἐνδεῖν*. The dative *τῷ . . . εἶναι* may be translated 'in so far as it is not like equality itself,' literally 'by being not like equality itself.' For a similar instance see p. 5, 25. *τοιούτων* is made to agree with the preceding singular *ἐνδεῖ*, though the regular construction would be the plural : compare p. 29, 7, *προθυμεῖται μὲν πάντα τοιαῦτα εἶναι*. 12 *βούλεσθαι* is here used of an inanimate object in the same way as *θέλειν* above p. 5, 26, where see note. So we have below also *ὀρέγεσθαι* used of things. 15 *ἀναγκαῖόν που* sc. *εἶναι* : compare 111 A below. *τὸν τοῦτο ἐννοοῦντα* is a recapitulation of the words *ὅταν τίς τι ἰδὼν ἐννοήσῃ*. 17 For the complete understanding of the words *ἐνδεεστέρωσ δὲ ἔχειν* we ought to supply from the preceding *οὗ δὲ ἐνδεεστέρωσ ἔχειν φησιν* : but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 65 A, below 82 D. 21 *ὀρέγεται κ. τ. λ.* : it is the aspiration or tendency of all things to reach their abstract ideas and become equal to them, though they always fall short of their endeavor. 26 *ταῦτόν πάντα ταῦτα λέγω* 'I say the same about all these things.' The construction is the same as in *Κορινθίους κατὰ λέγω* 'I say evil things of the Corinthians.' 27 *πρὸς γε ὁ κ. τ. λ.* 'with regard to what.' 28 *ἀλλὰ μὲν δὴ* without a following *δέ*, which shows that *μὲν* = *μήν*.



PAGE 29, 1 τὰ ἐν ταῖς αἰσθήσεσιν ‘things which fall within reach of the senses.’ 2 τοῦ δ’ ἔστιν ἴσον = τοῦ ὄντως ἴσου ‘of abstract equality:’ 74 D; below 92 D, ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τοῦ δ’ ἔστι. Before a relative the article often appears in its original power as a demonstrative pronoun: compare Legg. 4, 714 E τῶν δ’ τότε ἐπισκοποῦμεν = τῶν τότε παρ’ ἡμῶν ἐπισκοπούμενων. 4 τὰλλα αἰσθάνεσθαι ‘perform the other acts of the senses:’ Riddell, § 2 b. 6 τὰ ἐκ τῶν αἰσθήσεων ἴσα ‘things considered equal in consequence of our sensual perceptions.’ ἐκείσε viz. to that preconceived knowledge of equality. 7 ἀνοίσειν is explained by Heindorf = ἀναφέροντες ἐνθυμεῖσθαι, better by Stallb. ἀναφέρειν ἐνθυμούμενοι, in order to understand ὅτι. But I confess that Hirschig’s conjecture appears not improbable to me, according to which the whole sentence ὅτι . . . φανλότερα is an interpolation added here after the example of 74 E and 75 A. 9 f. γενόμενοι εὐθύς ‘directly at our birth:’ see above p. 21, 2, and below l. 17. 11 πρὸ τούτων sc. πρὸ τοῦ ὁρᾶν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων. It is necessary to observe this in order to understand the inadmissibility of the reading τούτου which is found in some mss. and also added by a corrector in the Bodl.

XX. PAGE 29, 16 ἔχοντες is, strictly speaking, unnecessary because already implied in λαβόντες, but it is added in order to make the idea of possession more emphatic. We have of course to understand αὐτήν for ἔχοντες also. 17 τὸ ἴσον κ. τ. λ. i. e. all relations of things with regard to size. 21 ὅπερ λέγω ‘as has been said before:’ for another instance of this phrase see p. 30, 10. It is, however, frequent enough in Plato. For the omission of the article before δικαίου and οσίου Stallb. compares Gorg. 459 D καὶ τὸ αἰσχρὸν καὶ τὸ καλὸν καὶ ἀγαθὸν καὶ κακόν and other passages. 22 ἐπισφραγίζεσθαι literally ‘to imprint a seal,’ here ‘which we mark by the name of absolute;’ compare Polit. 258 c μίαν (ιδέαν) ἐπισφραγίζεσθαι. The words directly following καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες κ. τ. λ. might be summarily translated ‘in our dialectic investigations:’ see Crito 50 c.

Similar expressions are often met with in Plato : see below 78 D ; Theaet. 168 D ; Lach. 187 c ; Rep. 7, 534 D. **27** The accusative and infinitive *εἰδότες αἰεὶ γίνεσθαι* is of course conceived in dependence on *ἀναγκαῖον* which should be supplied from the preceding sentence. *αἰεὶ διὰ βίου* is a tautological expression which occurs in other passages also : Legg. 2, 661 A ; Politic. 295 B. So also Demosth. Leptin. § 121 *διὰ παντός αἰεὶ τοῦ χρόνου*. **29 f.** The same definition of *λήθη* as here recurs Symp. 208 A, and Phileb. 33 E, *λήθη . . . ἐπιστήμης ἕξοδος*.

PAGE 30, **2 ταῦτα** is in its original 'deictic' force frequently used of the objects falling under our senses : see p. 27, 27, Phaedr. 250 A. **3** Hirschig ingeniously supposes that *γενέσθαι* has dropt out after *πρῖν*, comparing below p. 31, 17 and 24. **4 οἰκείαν ἐπιστήμην** 'original knowledge.' **8 ετερόν τι κ. τ. λ.** 'to conceive an idea of something different which he had forgotten, starting from this (which he had observed with his senses and) to which this approached either by being unlike or like it.' **10 f.** For *ἥτοι . . . ἥ* see note on Apol. 17, 1 ; H-A. 1045, 1, a. It is the duty of *γέ* to emphasize the first part of the disjunction : compare e. g. the passage in the Apology to which reference has been made or Protag. 331 B *ἥτοι ταυτόν γέ ἐστι δικαιοσύνη οἰσιότητι ἥ ὅτι ὁμοιότατον*. **12 οὐδὲν ἄλλ' ἢ ἀναμνησκονται** 'they *merely* remember.' This phrase is originally elliptic, as we ought to explain *οὐδὲν ἄλλο ποιοῦσιν, ἥ* compare Xen. Cyrop. 1, 6, 39, *εἰ δὲ σύ γε μηδὲν ἢ μετενέγκας ἐπ' ἀνθρώπους τὰς μηχανάς*, and Plato himself Euthyd. 277 E *καὶ νῦν τούτῳ οὐδὲν ἄλλο ἢ χορεύετον*. Bekker and Hermann print *ἀλλ' ἥ*, but so far as I can see this would be out of place here : *ἀλλ' ἥ* is used after a negative clause instead of a simple *ἀλλά*, see note on Apol. 27, 4.

**XXI. PAGE 30, 15 πότερον οὖν αἰρεῖ** 'which of the two do you now choose?' i. e. for which do you decide? Compare Simmias' answer *οὐκ ἔχω . . . εἰλέσθαι*. **18 τόδε** 'with regard to this' = in this case. **20** The words *περὶ ὧν ἐπὶ*

**σταται** should of course be construed with **δοῦναι λόγον**.  
**24** For **μη . . . οὐδείς** see G. 1378: H-A. 887; M. & T. 365.  
**29 λαβοῦσαι** sc. **ἀναμμνήσκονται**.

PAGE 31, **3 ἅμα γιγνόμενοι** ‘at the same time as they were born.’ **5 f.** The last argument advanced by Simmias is refuted by Socrates by an indirect proof: ‘suppose we acquire this knowledge at the moment of our birth, when do we then lose it? It has been assumed that we lose it at precisely the same period, and it is impossible that acquiring and losing the same knowledge should both take place simultaneously.’ **8 ἐν ᾧπερ** is the reading of the best mss. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior mss., quoting also his note on Apol. 27 D. This is, however, no reason against the reading warranted by the best authorities.  
**10 ἔλαθον ἑμᾶντὸν οὐδὲν εἰπὼν** ‘I inadvertently spoke nonsense.’ ‘Simmias is transfixed on the horns of a dilemma.’  
 GEDDES.

**XXII.** PAGE 31, **13 τὰ ἐκ τῶν αἰσθήσεων** ‘the impressions resulting from sensual perceptions;’ for the preposition, see also 75 B above, **τὰ ἐκ τῶν αἰσθήσεων ἴσα**. **14 ὑπάρχουσιν πρότερον** sc. **ἡμῖν** ‘which formerly was in our possession;’ this is placed **ἐκ παραλλήλου** with **ἡμετέραν οὔσαν**. **16 οὕτως ὥσπερ καὶ . . . οὕτως καὶ**: the correlative **καὶ** in comparisons is quite regular, see above 64 C. Here **οὕτως** is somewhat unusual in the first clause, but a similar superfluity of expression occurs in Dem. Olynth. 1, § 15, **τὸν αὐτὸν τρόπον ὥσπερ οἱ δανειζόμενοι**, and other instances are found elsewhere. **18 ἄλλως** as much as ‘in vain:’ see note on Crito p. 44, 29. **21 εἰ μή ταῦτα, οὐδὲ τάδε** is a good instance to exemplify the difference between **οὗτος** and **ὅδε**. **21 f.** For the order of words **ἔφη, ὦ Σώκρατες, ὁ Σιμμίας** see below 78 A C. **23 εἰς καλόν** sc. **καιρόν** ‘happily, luckily:’ compare Symp. 174 E **εἰς καλὸν ἥκεις ὅπως συνδαιπνήσης**. The sense of the whole passage is ‘The argument has an admirable tendency to prove that our soul exists, in like manner, before we are

born, as also the substance of which you are speaking now.’  
**27** ὡς οἰόν τε μάλιστα i. e. ‘with the greatest possible amount of certainty.’ **28** ἱκανῶς sc. αὐτῷ ἀποδέδεικται.

PAGE 32, **2** καρτερώτατος (opposite μαλακός) ‘the most obstinate.’ **8** ἐνέστηκεν ‘stands in our way:’ so Dem. Callicl. § 10, ἢ ἂν ἐνστῇ τι ‘where there is an obstacle in the way.’ **10** διασκεδαννύται is Hirschig’s reading. The mss. give διασκεδάννυται, only in the Bodl. this has been corrected to διασκεδαννύται. Riddell, § 59 p. 140, considers διασκεδάννυται as the indicative, but the instance quoted by him from Meno 77 A does not justify the admission of this mood here instead of the subjunctive. Again, those grammarians who consider διασκεδάννυται as a subjunctive, seem to forget that a subjunctive cannot be formed without a connecting vowel, and either Göttling is right in recommending διασκεδαννύται or we ought at least to follow Matthiae who is for writing διασκεδαννῦται. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e. g. 70 A I find διαφθείρεται τε καὶ ἀπόλλυται in a quotation of the passage in Stobaeus Ecl. Phys. p. 328 Gaisf., and there can be no doubt that there our mss. are right in giving us the subjunctive. Again I observe that in the passages quoted by Stallb. from Lucian and Themistius the correct subjunctives appear in recent editions, though I do not know on what authority. **12** ἀμόθεν ποθεν ‘the mss. have ἄλλοθεν, *aliunde*. Bekker proposed ἀμόθεν *alicunde*, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 D he reads ἀμόθεν against ἄλλοθεν of the mss. ΔΔ and Μ were often confounded.’ GEDDES. **13** ἀφίκεται sc. εἰς ἀνθρώπειον σῶμα. **19** τέλος ἔχειν ‘if our argument shall be complete.’ μέλλω with a present infinitive is very good Attic: G. 1254; H-A. 846. **21** συνθεῖναι ‘combine.’ The infinitival sentence τὸ γίγνεσθαι κ. τ. λ. is epexegetis of ὃν (λόγον) κ. τ. λ. **26** ἐκ τοῦ τεθνάναι ‘from a dead state:’ he might also have said as above, ἐκ τοῦ τεθνεώτος. **28** ὅπερ λέγετε is the reading of a Paris ms., all other mss. reading λέγεται. Stallb. defends

this by referring to above 67 C ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται : but it seems to me that Bekker and Hermann are right in preferring λέγετε, which appears to be more natural.

EPISODE: SOCRATES INSISTS ON THE IMPORTANCE OF THE SUBJECT, WHICH HE EXHORTS HIS FRIENDS TO STUDY WITH HELP FROM ALL QUARTERS.

**XXIV.** PAGE 33, **1** For the singular δοκεῖς compare Eur. Hipp. 667, πῶς νυν προσόψει καὶ σὺ καὶ δέσποινα σή; Xen. Anab. 2, 1, 16, σύ τε Ἑλλήν εἰ καὶ ἡμεῖς. See also H-A. 607. **2** διαπραγματεύεσθαι λόγον is to treat a question fully, compare below, 95 E, τὴν αἰτίαν διαπραγματεύεσθαι. **3** 'τὸ τῶν παιδῶν is not connected with δεδιέναι, but refers to the sentence ὁ ἄνεμος αὐτὴν . . . διασκεδάννυσιν· that is, does not mean 'to fear, as children fear,' but 'to fear, lest it be as children think it is, that the soul goes into air.' Riddell, § 14. **5** διασκεδάννυσιν is understood as a subjunctive by most editors, and if a subjunctive were really necessary here, we should (according to the note on p. 32, 10), be obliged to write διασκεδαννύη, and Hirschig does so: but the words ὡς ἀληθῶς prove that we are justified in maintaining διασκεδάννυσιν as the indicative after a verb of fearing: see G. 1380; II-A. 888. ἄλλως τε καὶ κ. τ. λ. is of course a jocose expansion of the popular idea of the soul being dissolved into the winds. **7** ὡς δεδιότων 'as you would do with people who are afraid:' the subject τινῶν being omitted. **9** ἐνι τις καὶ ἐν ἡμῖν παῖς is an obvious allusion to Socrates' expression τὸ τῶν παιδῶν: later writers speak of the παῖς ἐν ἡμῖν as the irrational part of man's being. **11** ὥσπερ τὰ μορμολύκεια, sc. φοβεῖται. On the μορμολύκεια and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaer's commentary on Theocritus' Adoniazusae in the words μορμὴ δάκνει ἵππος. **12 f.** Socrates pursues the image commenced by Cebes in mentioning the μορμολύκεια, against which incantations and exorcisms were often used. But in general ἐπαθεῖν and ἐπαθῆναι are frequently used

by Plato of the soothing and composing influence of wise words: compare especially Charmid. 244, *θεραπεύεσθαι τὴν ψυχὴν ἐπωδαῖς τισι, τὰς δὲ ἐπωδὰς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς*. In Xenophon's Mem. 2, 6, 10, Socrates speaks in the same way of the use of *ἐπωδαί τινες* in making friends.

**13** *ἐξεπάσητε*: compare Soph. Oed. C. 1192, *εἰσὶ χιτῆροι νοσοῖ κακαὶ καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι Φίλων ἐπωδαῖς ἐξεπάδονται φύσιν*.

**14** *ἔφη* is repeated as in many other passages: Heindorf quotes Xen. Oecon. 8, 15, *ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὦ ξένη κ. τ. λ.* Stallb. adds Xen. Hell. 2, 3, 52.

**15** *πολλὴ ἡ Ἑλλάς* 'Greece is large:' compare Theocr. Id. 22, 155, *πολλὰ τοι Σπάρτα, πολλὰ δ' ἱππῆλατος Ἑλίας*. Thuc. 7, 13, 3, *πολλὴ ἡ Σικελία*.

**22** Instead of *δυναμένους* it might also be *τοὺς δυναμένους*, but the cases in which the article is omitted with a participle of general meaning are very numerous.

*ἔφη . . . ὁ Κέβης*: for the curious arrangement of the words Stallb. refers to 77 c, 82 c, 83 e, Rep. 5, 450 b, Parmen. 135 b. The sense of the words *ταῦτα μὲν δὴ ὑπάρξει*, is 'that shall certainly take place,' i. e. 'be carried out.'

**23** *ὅθεν κ. τ. λ.* literally translated by Cic. Nat. deor. 3, 23, 60, *sed eo iam unde huc degressi sumus revertamur*.

**24** The phrase *ἐμοὶ ἡδομένῳ* (*βουλομένῳ*) *ἐστί* may be presumed to be familiar to the student.

*πῶς γὰρ οὐ μέλλει* sc. *ἡδομένῳ μοι ἔσεσθαι*; 'How (could it happen that) it would not be so?'

## XXV.-XXVIII. ARGUMENT III.: THE SOUL NOT BEING COMPOUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELATED TO THE ETERNAL IDEAS.

**XXV.** PAGE 33, **27** *ἐαυτοὺς* stands in the sense of *ἡμᾶς αὐτοὺς* or *ἀλλήλους*: G. 995, 996; H-A 686. a, b. Compare also below, 91 c. *τῷ ποίῳ τινὶ* = *ποῖον ἄρα ἐστὶν ἐκείνο ᾧ προσήκει*. The same brevity of expression recurs in the succeeding words. **30** *οὐ* was added by Heindorf, nor can there be the slightest doubt as to the justice of this

emendation, since *πότερον* in the next sentence shows that a double question must precede. *πότερον* i. e. a thing to which it appertains to be dispersed, or one to which it does not.

PAGE 34, 3 *ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει* 'to that which has been formed by composition and according to its nature must be a compound.' 4 *διαιρεθῆναι* is exegesis of *τοῦτο*: 64 c, 70 c etc. 6 *εἴπερ τῷ ἄλλῳ*, i. e. if anything can be exempt from suffering dispersion, surely it must be that which is simple and uncompounded in its nature. 8 *τὰ ἀξύνθετα*: the article should be explained 'those uncompounded objects which we have in view.' 9 *τὰ δὲ ἄλλοι' ἄλλως*, sc. *ἔχοντα*, a participle readily supplied from the preceding *ἔχει*. 10 *ταῦτα δέ*: There is no doubt that *δέ* in such a case represents *δή*, just as *μέν* in so many instances stands for *μήν*. "Ἵωμεν κ. τ. λ. 'aggrediamur ergo ea quae superiore sermone aggressi sumus.' 12 *ἧς λόγον δίδομεν τοῦ εἶναι* 'of the existence of which we give the proofs.' 13 For *ἐρωτῶντες καὶ ἀποκρινόμενοι* see above, 75 D. 15 *τὸ ὄν* is, strictly speaking, superfluous after *ὁ ἔστι*, but see 75 B above. 17 *μονοειδές* is explained by Cic. Cato, 21, 78, *cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile*, etc. Below, 80 B, *μονοειδεῖ καὶ ἀδιαλύτῳ* and as the opposite *πολυειδεῖ καὶ διαλυτῳ*. 18 In the accumulation of negatives there is only one peculiarity which requires illustration: viz *οὐδαμῶς*, which might be translated *nulla via, nulla ratione*. similar passages are Legg. 12, 951 c, *οὐ πρόπον ἐν εὐνόμῳ πόλει γίγνεσθαι τοιοῦτον οὐδὲν οὐδαμῇ οὐδαμῶς*. Phileb. 65 E, *οὐδαμῇ οὐδαμῶς*. 20 *Τί δέ τῶν πολλῶν*, 'what about the many things:' this genitive instead of *περί* with the genitive occurs in numerous instances in the best writers, e. g. in Plato Rep. 5, 470 A, *τί δέ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσεως*; 7, 515 B, *τί δέ τῶν παραφερομένων*; see also Riddell, § 27. 22 The adjectives *ἡ ἴσων . . . ὁμωνύμων* are of course in apposition to the preceding substantives. (Hirschig brackets the words *ἡ ἴσων . . . ὁμωνύμων*: but

part of his reasons fall by assuming *καλῶν*, l. 21, to be a gloss.) *τὰ ἐκείνοις ὁμώνυμα* denotes the usual practice of men in attributing the same qualities to objects falling under the perception of our senses as are given to absolute and abstract ideas: so *τὸ ἴσον* and if used of an abstract *αὐτὸ τὸ ἴσον*, etc. **23** *πάν τοῦναντίον* 'quite the contrary.' **25** *ὥς ἔπος εἰπεῖν* 'almost' limits the two negatives. **26** *οὕτως αὖ* sc. *ἔστιν* or *ἔχει*: the sentence *οὐδέποτε ὡσαύτως ἔχει* is added as a further explanation.

**XXVI.** PAGE 35, **3** For the subjunctive with *βούλεσθαι* compare below, 95 E, *εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς*. Gorg. 454 C, *βούλει οὖν δύο εἶδη θῶμεν πειθοῦς*; compare *ibid.* 479 C. **7** *ἡμῶν αὐτῶν* is partitive genitive dependent on *τὸ μὲν . . . τὸ δέ*. In the answer *οὐδέν ἄλλο* we have of course to supply *ἐστί*. **11** *ὑπ' ἀνθρώπων γε* sc. *ὁρατόν*. **12** *ἡμεῖς γε λέγομεν κ. τ. λ.* 'but we certainly speak of things which are visible or not with reference to the nature of man.' Join *ὁρατὰ τῇ τῶν ἀνθρώπων φύσει* 'visible to the natural perception of men.' **15** *ἀειδές* 'invisible' = *οὐχ ὁρατόν*.

**XXVII.** PAGE 35, **18** *πάλαι ἐλέγομεν*, viz. above, 64–68. The imperfect is used in reference to a preceding discussion, see above, 72 A. **22** *ἔλκεται* 'is dragged away' against its will. **23** *καὶ αὐτή*, just as the body always *πλανᾶται*. **25** *τοιούτων* sc. *τῶν διὰ τοῦ σώματος αἰσθήσεων*. **27** For *ἀεὶ ὄν* Hirschig ingeniously proposes *ἀειδές*: compare below, p. 37, 15. It is not, however, necessary to adopt this reading, as the one given by the mss. furnishes a satisfactory sense.

PAGE 36, **2** *περὶ ἐκείνα* sc. *οὐσα*. But the sense would be considerably improved, if we were justified in admitting Ast's conjecture *καὶ ὥσπερ ἐκεῖ·α* 'like those abstractions, the mind is never troubled.' **4 f.** *καλῶς καὶ ἀληθῆ*: the same connection of an adverb and adjective occurs in Ter. Ad. 609, *et recte et verum dicis* where similar instances from Plato are given in my note. **9 f.** *ὅλῳ καὶ παντὶ* 'alto-



gether.' other instances of this phrase are quoted by Wytt. and Stallb.: Rep. 7, 527 c, τῷ ὅλῳ καὶ παντὶ διοίσει. ib. 5, 469 c, ὅλῳ καὶ παντὶ, ἔφη, διαφέρει τὸ φεῖδυσθαι. ib. 6, 486 a. In order to express an idea very forcibly, synonyms are often joined: compare Plaut. Trin. 171, *gregem univorsum voluit totum abducere*, and Ter. Ad. 833, *solum unum hoc vitium fert senectus hominibus*. (Geddes appropriately quotes the legal phrase 'all and whole.') 11 μᾶλλον after the comparative reinforces its meaning: compare Gorg. 487 b.

**XXVIII.** PAGE 36, 17 πεφυκέναι 'natura ita comparatam esse.' 18 θνητὸν ἄρχεσθαι τε καὶ δουλεύειν. Heindorf suspects the omission of οἶον, but it seems sufficient merely to supply it in thought, not in print. 22 τάδε ξυμβαίνει 'this follows' as a logical conclusion; τάδε is explained by the following infinitives, for which we should, however, again repeat ξυμβαίνει, thus: ἡ ψυχὴ ὁμοίωτατον εἶναι ξυμβαίνει, a construction noticed above in 67 c. 24 ἐαυτῷ should of course be construed with κατὰ ταῦτά 'agreeing with itself.'

**XXIX. THE SOUL MAY BE TAINTED BY THE INFLUENCE OF THE BODY: BUT IN DEATH THE TRUE SECURITY FOR THE SOUL IS FOUND IN ITS PURITY.**

PAGE 37, 5 καὶ διαπνέισθαι. I have followed Hermann in bracketing the words, though more from the fact that they are not in the Bodl. first hand than for the reason which he gives. 6 For ἐπιεικῶς see note on Crito, p. 39, 12. I have followed Stallb. in placing a semicolon after χρόνον, as this seems to give a better sense than merely placing a comma. The second sentence is added to the preceding one without γάρ or any other connecting particle: see below, 87 A. 7 χαριέντως ἔχων τὸ σῶμα, i. e. being young when the flesh is tender. 8 ἐν τοιαύτῃ ὥρᾳ = ἐν χαριέσσει ὥρᾳ, compare Protag. 309 b, χαριεστάτῃ ἡβῃ with reference to a line in Homer, Il. 24, 346 f. κούρῳ αἰσυμνητῆρι ἐοικώς, Πρῶτον ὑπνήγη, τοῦπερ χαριεστάτῃ ἡβῃ. H. Schmidt disjoins καὶ ἐν τοιαύτῃ ὥρᾳ from τελευτήσῃ, and attaches it to the apo-

dosis καὶ πᾶν μάλα, so that the meaning is 'even if one dies with his frame fresh and beautiful, the body will remain in the same fresh condition for even a very considerable time.'

**8** καὶ πᾶν μάλα sc. συχνὸν ἐπιμένει χρόνον. συμπεσὼν τὸ σῶμα denotes the appearance of the body after it has been disembowelled, as was the practice of the Egyptians: compare Hdt. 2, 86. Hirschig brackets the words ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες. οἱ ταριχευθέντες stands of course for τὰ τῶν ταριχευθέντων σώματα.

**10** ὀλίγου 'nearly:' Apol. p. 1, 3. ἀμήχανον ὅσον χρόνον 'a very great time' (compare the Latin 'mirum quantum tempus'); the phrase is very common in Plato, e.g. Euthyd. 275 c, σοφίαν ἀμήχανον ὅσην, Charm. 155 D, ἀμήχανον οἶον.

**11** σαπῇ sc. τὸ σῶμα. **13** ἄρα 'as might have been expected:' see note on Apol. p. 27, 14. This ἄρα belongs to the participle.

**14** τοιοῦτον ἕτερον: just as the soul itself is invisible, so also the place to which it goes.

**15** Ἄιδου ὡς ἀληθῶς 'which bears the name Hades in good truth,' in so far as Ἄιδης = ἀειδής or αἰδής, Cratyl. 403 A. For ὡς ἀληθῶς (which is the adverb of τὸ ἀληθές) see note on Apol. p. 37, 2.

**17** αὕτη δέ: δέ is repeated with the subject on account of the distance of the original subject ἡ δὲ ψυχή. See below, 88 B.

**19** διαπεφύσσηται κ. τ. λ.: we have here an instance of the emphatic use of the perfect to denote the immediate occurrence of an action.

**19 f.** οἱ πολλοὶ ἄνθρωποι: see above, 65 A, and later on, 92 D.

**23** ἐκοῦσα εἶναι 'as far as it can help it;' see above, 61 c.

**27** ῥαδίως 'with equanimity' belongs to τεθνάναι, only we should not translate 'to die easily.' Stallb. joins it with μελε-

τώσα 'aequo animo meditans.' Hirschig brackets ῥαδίως.

**28** οὕτω μὲν ἔχουσα takes up the construction interrupted by the parenthesis τοῦτο δὲ κ. τ. λ.

**31** ἀγρίων ἐρώτων in general 'wild passions.'

PAGE 38, **2** κατὰ with the genitive 'with regard to' or 'about.' See above, on p. 22, 3.

**3** διάγουσα falls out of the construction, as διαγούση would be wanted in agreement with ὑπάρχει αὐτῇ εὐδαίμονι . . . ἀπηλλαγμένη. Hir-

schig, and Heindorf before him, write *διαγοίσῃ* in spite of all ms. authority; but even if instances exactly parallel to the one before us were wanting, we ought to be very slow in changing the text, considering what irregularities of construction Plato admits with participles, see e. g. Riddell; Digest, § 271, and other §§ there and on the next pages. But a passage precisely analogous to the present can be quoted from Thuc. 7, 42, *καὶ τοῖς μὲν Συρακοσίοις καὶ ξυμμαχοῖς κατάπληξίς ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρασ μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὁρῶντες* (though it ought to be *ὁρῶσιν*) *οὔτε κ. τ. λ.* The case of the participle was not, as we see, determined by the expression which the writer used, *κατάπληξίς ἐγένετο αὐτοῖς*, but by its logical equivalent *κατεπλάγησαν*: and so also here *διάγουσα* is occasioned by the idea *δύναται*, which is the logical equivalent of *ὑπάρχει αὐτῇ*. Geddes justly quotes Phaedr. 241 D, *ᾧμην αὐτὸν ἐρεῖν . . . λέγων* for *λέγοντα*, as if *ἐδόκει μοι ἐκείνος* had preceded.

XXX.-XXXI. A WARNING NOT TO BRUTALIZE THE SOUL  
BY THE INFLUENCE OF THE BODY IS DRAWN FROM THE  
POPULAR SUPERSTITION ABOUT RESTLESS GHOSTS AND  
FROM THE DOCTRINE OF METEMPSYCHOSIS.

PAGE 38, 10 For *ἀλλ' ἢ* after a negative sentence see note above on p. 30, 12, and compare Apol. 34 B, *τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον*; *οὗ* belongs in sense also to *ἴδοι*, *πίοι* and *φάγοι*, though there we expect *ὅ*, and to *χρήσαιο*, though this requires *ᾧ*: but see note on Crito p. 47, 5. 12 f. *τὸ δὲ . . . τοῦτο δέ*: for the repetition of *δέ* see above 78 c, 80 D. Besides this, we have moreover *δῆ* to sum up and conclude the whole argument. *νοητὸν δὲ καὶ φιλοσοφία αἰρετὸν = λόγῳ καὶ φρονήσει περιληπτόν*, Tim. 29 A. 14 Hirschig brackets *ψυχὴν* and appeals to p. 37, 28: as if this were a sufficient reason. 16 *διειλημμένην ὑπὸ τοῦ σώματος* 'quite penetrated by the corporeal element.' 'Compare the noble reproduction of this Platonic passage regarding the carnalizing of the Soul in the Comus of Milton (460-480).'

GEDDES. 23 *περὶ τὰ μνήματα κ. τ. λ.* : the popular superstition here alluded to is still so common among ourselves that it seems almost superfluous to quote any authority for its existence among the ancients: yet compare Eur. Hec. 54. 91 where the word *φάντασμα* is used in the same way as here to denote a spectre. 25 *τοιαῦται* is explained by the two participles *ἀπολυθεῖσαι* and *μετέχουσai*. 28 *οὐ τι* (often followed by *ἀλλά*) is a very strong negation: Stallb. quotes Rep. 2, 373 E, 4, 438 E; Theaet. 156 E; Cratyl. 393 B; Symp. 189 B. See below 82 c.

PAGE 39, 1 *τροφῆς* 'conduct:' compare Etym. M. and Suidas *τροφή· λαμβάνεται καὶ ἐπὶ τῆς ἀγωγῆς καὶ παιδείας*. Compare below 84 B. 5 *τοιαῦτα ἦθη* = *ζῶα τοιοῦτοις ἦθεσι χρώμενα*. On the doctrine of *μετεμψύχωσις* much material has been collected by Wyttenbach on this passage; it is, however, quite sufficient for our purpose to observe that among the Presocratic philosophers the Pythagoreans maintained it, and they no doubt took their notions on this point from the Egyptians: Hdt. 2, 123. 11 With the answer *πάνν μὲν οὖν εἰκὸς λέγεις* compare Legg. 1, 643 A, *πάνν μὲν οὖν δρῶμεν ταῦτα*. Protag. 312 B, *πάνν μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι — ἡ μάθησις*. These passages are quoted by Stallb. lest any one might be tempted to read *πάνν μὲν οὖν· εἰκὸς λέγεις*. 14 *φαῖμεν*: I agree with Stallb. that *ἄν* clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep *φαμέν*, the reading of the Bodl. first hand. 16 *ἐκάστη* sc. *ψυχῇ*. The feminine *ἐκάστη* is in better agreement with the preceding constructions, especially *τὰς τοιαύτας* (= *τὰς τῶν τοιούτων ψυχάς*). 23 *τοιοῦτον* is explained by the two adjectives which follow. 26 *ἄνδρες μέτριοι* probably means 'good honest men:' so Dem. de Cor. § 10 speaks of *οἱ μέτριοι* i. e. 'the respectable citizens,' as the class from which he sprung. GEDDES.

**XXXII.-XXXIV. PERORATION AND PRACTICAL APPLICATION OF THE PRECEDING DISCUSSION: THE TRUE AIMS OF THE PHILOSOPHER, THE EFFECT OF PHILOSOPHY ON THE SOUL, AND THE ABSURDITY IN FEARING THE DELIVERANCE CALLED DEATH.**

PAGE 40, **1** φιλομαθεῖ = φιλοσόφω: compare Rep. 2, 376 B, τό γε φιλομαθές καὶ φιλόσοφον ταυτόν, and ib. 9, 581 B. The passage, it should be observed, is, after all, expressed in a very unsatisfactory manner. What Plato wants to say is εἰς δέ γε τῶν θεῶν γένος ἀφικνεῖσθαι τῷ μὲν μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπίωντι οὐ θέμις ἐστί, τῷ δὲ φιλομαθεῖ ἐέμις ἐστί. In fact, all would be right by changing ἀλλ' ἦ into a simple ἀλλά. **8** ἔπειτα sums up the preceding participles: see note on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing μοχθηρίας δεδιότες and ἔπειτα ἀπέχονται αὐτῶν. δεδιότες is clearly parallel to φοβούμενοι l. 5, and ἀπέχονται αὐτῶν is a varied expression for οἱ παραδιδόασιν αὐταῖς αὐτούς. **11** σώματι πράττοντες 'working for their body,' compare Thuc. 5, 76 οἱ τοῖς Λακεδαιμονίοις πρᾶσσοντες 'those who worked in the interest of the Lacedaemonians': other passages can be found in the dictionaries. The editions read σώματα πλάττοντες. The reading adopted in the text had been hit upon by myself independently when Dr. Kennedy drew my attention to the fact that Ast proposes the same conjecture in his Lex. Plat.: an agreement thus independently arrived at by two scholars may, perhaps, be accounted a guarantee of the truth of the emendation. After ἀλλὰ we should of course supply οἱ for the construction. **12** χαίρειν εἰπόντες 'despising (all these).'

**XXXIII.** PAGE 40, **21** εἰργμοῦ: compare Eustath. ad Odys. p. 14 (Bas.) τὸ εἶργω ἐπὶ μὲν τοῦ κωλύω ἐψίλουν οἱ Ἄττικοί, καὶ δῆλον ἐκ τοῦ ἀπεῖρξαν· ἐπὶ δὲ τοῦ ἐγκλείω ἐδάσυνον, ὡς δηλοῖ τὸ καθεῖρξαν, ὅθεν καὶ δασύνεται καὶ ἡ εἰρκτή. **23** τοῦ εἰργμοῦ τὴν δεινότητα is an instance of the very common figure of prolepsis = καὶ κατιδούσα ὅτι ἡ τοῦ εἰργμοῦ δεινότης δι' ἐπιθυμίας ἐστί (= γίγνεται), 'that this strong imprisonment arises

from desire.' **24** ὥς ἂν = ὥστε ἂν as in many other places. The soul conceives the desire and thereby becomes imprisoned, the imprisonment being due to its own action. Donaldson differs from this explanation, and translates 'in the manner in which the person incarcerated would most of all contribute to his own imprisonment.' **25** ξυλλήπτωρ τῷ δεδέσθαι: it is obvious that the dative is due to the preposition in the noun; Heindorf corrects τοῦ and Herm. goes so far as to admit this into his text. Xenophon has the genitive, Mem. 2, 2, 12 *ἵνα . . . ἀγαθοῦ σοι γίγνηται συλλήπτωρ*.

PAGE 41, **7** δι' ἄλλων is opposed to αὐτὴ καθ' αὐτήν in the preceding sentence, and in the same way τὸ ἐν ἄλλοις ὃν ἄλλο corresponds to καθ' αὐτό. **8** ἐν ἄλλοις ἄλλα denotes the things which are subject to change. **10** αὐτὴ 'the soul by itself.' **12** οὕτως after the participle: see note on p. 8, 2. **15** τοσοῦτον: for the sense we should supply *μόνον*. **18** οὐ λογίζεται 'does not take it into account.' **26** The same metaphor occurs in Hor. Sat. 2, 2, 79, *quin corpus onustum Hesternis vitis animum quoque praegravat una Atque affigit humo, divinae particulam aurae*. This figure of the ἦλος has been imitated by many writers. **30** ὁμότροπός τε καὶ ὁμότροφος: compare the similar play upon the words *ἄηθες* and *ἄηδες* Lach. 188 B, and in general see Riddell, Digest, § 323.

PAGE 42, **1** οἷα κ. τ. λ. = τοιαύτη ὥστε μηδέποτε ἀφικέσθαι. **2** ἀνάπλεως 'ἀναπεπλησμένος, κέχρηται δὲ ἐπὶ τοῦ μεμολυσμένου' Timaeus, where see Ruhnken's note. The feminine ἀναπλέα is against Jelf's rule, where it is stated that the feminine termination in the compounds of πλέως is merely Ionic; but ἀναπλέα in the present passage is indeed isolated. **10** Hirschig brackets φασίν and Hermann edits φαίνονται in its place, but Stallb. rightly observes that κόσμιοι καὶ ἀνδρεῖοι εἶναι should be supplied for φασίν. Riddell again, § 83, gives the following explanation: "Here the meaning is not 'for the reason which the world attributes to them,' but 'for the reason which the world say people ought to be [temperate].'" That is, φασὶ is followed by κοσμίους εἶναι un-

derstood, and this εἶναι contains the Dictative force:" by which Riddell means, it gives the verb 'to think' the meaning 'to think fit.' But this explanation is inadmissible here; for how can a verb be made dictative by an infinitive which is not even added, but merely understood and requiring to be supplied? **11** οὐ γὰρ ἀλλ' οὕτω 'for, so far from the contrary,' i. e. 'most assuredly:' Riddell, § 156. **15** ἀνήνυτος is a word of poetical coloring, though used by Plato in several passages: Soph. 264 B, Gorg. 507 E, Rep. 7, 531 A, Legg. 4, 714 A, 5, 735 B (μάταιος πόνος καὶ ἀνήνυτος). **16** It is very difficult to decide between the two readings μεταχειριζομένης and -ην. I have kept the genitive in my text, though I do not approve of Hermann's explanation of it. I have further omitted the comma which Herm. places after πράτειν, and join Πηνελόπης κ. τ. λ. directly with ἔργον 'to do the work of Penelope who treats her weaving the reverse way,' viz. to that related of the real Penelope. This kind of work is called ἀνήνυτον, because like Penelope's work of old it never comes to any result. Stallb. approves of μεταχειριζομένην which certainly gives excellent sense: 'and make her work void, weaving a kind of Penelope's web the reverse way' (Cary). **τούτων** sc. τῶν ἡδονῶν καὶ λυπῶν. **18** ἀδόξαστον is that which does not rest on mere δόξα ('seeming'), but ἐπιστήμη ('grounded knowledge'). **22** τροφή means here both 'conduct' and 'food:' compare above, ὑπ' ἐκείνου τρεφόμενη. **22 f.** οὐδὲν δεινὸν μὴ: see note on Apol. 28 B. Hirschig, in consistency with his critical rules, brackets φοβηθῇ here, ὅπως μὴ in the next line, and καὶ l. 25. As the text stands, the sentence beginning with ὅπως μὴ is dependent on μὴ φοβηθῇ: see above 77 B and Symp. 193 A, φόβος οὖν ἔστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεούς, ὅπως μὴ καὶ αὐτοὶ διασχισθῇσεται. **25** τοῦ σώματος is of course objective genitive 'in the separation from the body.' **26** διαπτομένη is the reading of the best mss., διαπταμένη of the mss. of less value: for these two forms see Porson on Eur. Med. 1.

XXXV. PAUSE IN THE DISCUSSION: SOCRATES INVITES HIS HEARERS TO STATE THEIR DIFFICULTIES AS TO HIS ARGUMENTS. ALLUSION TO THE EXAMPLE OF THE DYING SWAN.

PAGE 42, 28 ἦν πρὸς τῷ εἰρημένῳ λόγῳ 'he was busy with the discourse held : ' totus erat in sermone ' (cf. Hor. Sat. 1, 9, 2). For the construction compare H-A. 805, 2, a. Riddell, § 128, 6. Thompson on Phaedr. 249 c. 29 ὥς ἰδεῖν ἐφαίνετο 'as on seeing him it seemed,' a pleonastic expression which occurs also Tim. 52 E, παντοδαπὴν ἰδεῖν φαίνεσθαι, and is imitated by several later writers. Exactly parallel is the turn of phrase in Xen. Cyrop. 5, 4, 11, καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ἦα, ὁποῖός τις ποτε φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων. Geddes aptly compares Eur. Herc. Fur. 1002, εἰκὼν, ὥς ὁρᾶν ἐφαίνετο, Παλλὰς.

PAGE 43, 4 λέγεσθαι is the genuine imperfect here used with reference to a previous discussion : see also the critical note. 6 οὐδὲν λέγω literally 'I say nothing,' i. e. consider what I have said as not spoken. 7 καὶ αὐτοὶ is 'opposed to καὶ αὐτὸ καὶ ἐμὲ ξυμπαράλαβεῖν. 8 For the infinitive ἂν λεχθῆναι see critical note. 15 Porson's observation on Eur. Hec. 21, with regard to the tragic poets 'diversa tempora toties permiscet ut hanc varietatem data opera quaesisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon : instances have been collected by Heindorf in his note on this passage, but they may easily be multiplied. 19 διάκειμαι cannot be a subjunctive, notwithstanding that Heindorf and Buttmann consider it as such : see below, 93 A. Nor is there any necessity for this, as φοβοῦμαι, δέιδω, δέδοικα and similar other verbs are found with μή and unmistakable indicatives when the apprehension is represented as certain : see the instances collected by the commentators on Thuc. 3, 53, 2, φοβοῦμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν. See also Riddell, § 62. Here we should therefore assume 'that the apprehension as to Socrates being discomposed amounted



to *certainly* in the minds of his friends that he was so.' (GEDDES.) 23 One might wish that Blomfield's elegant conjecture *πλείστα καὶ κάλλιστα* had the authority of the mss. in its favor: but it would be rash to change the text without apparent necessity. *πλείστα καὶ μάλιστα* expresses the strength and fulness of the song. 24 τὸν θεὸν κ. τ. λ. i. e. Apollo, compare Cic. Tusc. 1, 30. 26 καταψεύδονται τοῦ θανάτου 'they say false things with regard to death.' 27 ἑξάδειν 'breathe the last breath in melody.' 29 The genuine Attic form would be ῥιγῶ, which actually stands Gorg. 517 D.

PAGE 44, 1 On the omission of the article before *χελιδῶν* see note on Apol. p. 10, 12. Riddell, Digest, § 237. 4 Geddes compares Oppian. Cyneg. 2, 548, κύκνοι μαντιπόλοι, γόον ὕστατον αἰείδοντες. 6 For the construction διαφερόντως ἢ compare below 95 C, ἐκεῖ εὖ πράξειν διαφερόντως ἢ ἐν ἄλλῳ βίῳ βιούς. 8 ἱερός with the genitive: G. 1143; H-A. 754, c. οὐ χεῖρον ἔχω 'non sum deterior.' [See also Riddell, § 2, 6.] 9 παρὰ τοῦ δεσπότην receiving the gift of prophecy from Apollo. Hermann's conjecture mentioned in his preface is very pleasing, οὐ χεῖρον' [i. e. χείρονα] ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσπότην 'to have a prophetic power not inferior to theirs from the master (of prophecy).' 18 Hirschig brackets μή with Stephanus: but Geddes justly observes that μή προαφίστασθαι is to be regarded as one notion (= προσκαρτερεῖν) and as an expansion of the duty expressed in ἐλέγχειν. 20 f. ἢ μαθεῖν from others, ἢ εὗρεῖν by original thought. Compare below, 99 D, παρ' ἄλλου μαθεῖν and αὐτὸς εὗρεῖν. 21 εἰ ταῦτα ἀδύνατον sc. ποιεῖν or πράττειν. Compare Parmen. 160 A, ταῦτα δὲ ἀδύνατον ἐφάνη. 23 ἐπὶ τούτου ὀχούμενον κ. τ. λ.: compare Cicero's imitation of this passage, Tusc. 1, 30, *itaque dubitans circumspectans haesitans, multa adversa reverens, tamquam rate in mari immenso nostra vehitur oratio*. Geddes justly observes that we have here an allusion to the proverbial expression ἐπ' ἐλπίδος ὀχεῖσθαι, for which see Porson on Eur. Or. 68. 26 λόγος θεῖος is an argument revealed to man by divine grace: the expression is Orphic. Heraclitus, too, used the same expression before Plato.

PAGE 45, 3 πρὸς ἑμαυτὸν alone by myself, πρὸς τόνδε together with Cebes: see the beginning of the chapter, where it is said that Κέβης καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην.

XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.

PAGE 45, 16 ὁ αὐτὸς ὥσπερ is a somewhat negligent, but frequent construction in Plato and other Attic writers. Compare Legg. 2, 671 c; Lysis 209 c; Xen. Anab. 1, 10, 10. See also Riddell, § 175. 18 οὐδεμία γὰρ μηχανὴ ἂν εἴη: Bekker brackets ἂν because he is under the impression that this sentence forms part of the dependent speech, in which case ἂν would be wrong, compare Phileb. 58 A, ἤκουον . . . Γοργίου πολλάκις ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῇ δοῦλα . . . ποιοῖτο. But as the mss. support ἂν, we are obliged to consider the sentence as a parenthetic observation, exempt from the rules of dependent speech. 26 ὑπολαμβάνομεν 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul.

PAGE 46, 10 παραμένειν 'to last:' Hirschig boldly substitutes ἐπιμένειν, referring to 80 c, where the same expression occurs in a similar passage.

XXXVII. THE OBJECTION OF CEBES: THAT THE SOUL MAY SURVIVE THE DISSOLUTION OF THE BODY, YET IS NOT THEREFORE NECESSARILY EXEMPT PERPETUALLY FROM DISSOLUTION.

17 τί οὐκ ἀπεκρίνατο literally 'quin respondit?' like this Latin expression, equal to an emphatic command. 21 χρόνου ἐγγενομένου is quite a formula in Thucydides (1, 113; 4, 111; 8, 9), and Herodotus (1, 100; 2, 124, 175; 5, 92). Compare also Sympos. 184 A, and Protag. 339 E, ἵνα . . . χρόνος

*ἐγγένηται*. **22** *ἔπειτα δέ*: Heind. and Stallb. omit *δέ*, because after *εἶτα* and *ἔπειτα* it is generally omitted; Hermann however justly observes that this is no reason for ignoring the authority of the best mss., as there are also instances in which *δέ* is read after *εἶτα* and *ἔπειτα*. The infinitives *συγχωρεῖν* and *ὑπερδικεῖν* are of course dependent on *δοκεῖ μοι χρῆναι*; besides there is a slight anacoluthia in the omission of *ἧ* before *εἰάν μή*. **22 f.** *εἰάν τι δοκῶσι προσάδειν* i. e. if they appear to say anything true: the word *προσάδειν* is no doubt chosen on account of the previous discussion on the soul considered as a *ἁρμονία*. See below 92 c. **25** *θράττει* ‘*ταράττει, κινεῖ*’ Timaeus. **29** *εἰς τόδε τὸ εἶδος* i. e. the human body = *ἀνθρώπων εἶδος* 76 c. *οὐκ ἀνατίθεμαι* ‘I do not retract,’ a very frequent expression in Plato, e. g. *Protag.* 354 E; *Gorg.* 461 D. (Wyttēnb.): see also Riddell, § 111.

PAGE 47, **1** *ἐπαχθές* literally ‘burdensome;’ the word is several times used of exaggerated praises. **3** *τῇδε* sc. *ικανῶς ἀποδεδεῖχθαι*. *ὥς μὲν* has no subsequent *δέ* to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner: *ὅτι δὲ ἀνώλεθρόν ἐστι καὶ ἀθάνατον, οὐκέτι συγχωρῶ*. **6** *ἂν φαίη*: for the position of *ἂν* see note on *Crito* 52 D. Riddell, § 295. **10** *τὶ λέγειν* ‘to say something good, well-founded:’ see note on *Crito* p. 45, 3. **12** *ὥσπερ ἂν* has not the sense of *ὥσπερ ἂν εἴ*, though Heindorf is inclined to put this into the text; but we should simply translate ‘this seems to me to be said with equal justice as a man might speak,’ etc. **15** *ἵσως*: it is difficult to discover any satisfactory grounds for Forster’s conjecture *σῶς*, though Heind., Herm., and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in *ἔστι*. *ἵσως* in a positive assertion has very good authority: see above on 67 A. The occurrence of *σῶς* and *σῶν* in the continuation of the discussion is certainly no argument either for or against Forster. **27** *οὐδέν τι* qualifies the adjectives *φαιδρότερον* and *ἀσθενέστερον*. For the addition of *μᾶλλον* to a comparative, see the editor’s note on *Plaut. Aul.* 419. Here there is more-

over the excuse that οὐδέν τι μᾶλλον occurs very frequently in the sense 'nevertheless.'

PAGE 48, 1 μέτρια 'appropriate things.' 3 φαίη sc. ὁ αὐτὰ ταῦτα λέγων. 5 ῥέοι: 'the allusion is to the Heraclitean doctrine of a perpetual flux (πάντα ῥεῖ ποταμοῦ δίκην), which Plato accepted as true regarding the texture of the body.' GEDDES. 11 ἐπιδεικνύοι: Heindorf thinks that αὖν ought to be inserted after φύσιν. τὴν φύσιν τῆς ἀσθενείας is a redundant expression for ἀσθένειαν. So Legg. 12, 968 D, ἡ τῆς φυλακῆς φύσις = ἡ φυλακή. 14 Hirschli conjectures ἔσται instead of ἔστιν, and this is perhaps right: see our critical note on p. 47, 3. 14 f. Transl. 'for if one were to grant to an opponent (τῷ λέγοντι) even more than you at present propose:' these words are addressed to Simmias. Heindorf makes πλέον dependent on λέγοντι. 19 αὐτὸ 'the thing in question,' sc. the soul. Below, 109 A, we have πάμμεγά τι εἶναι αὐτό with reference to a feminine, τὴν γῆν. 20 ψυχὴν should be translated 'a soul,' not 'the soul.' 26 f. εἰ δὲ τοῦτο οὕτως ἔχει sums up once more the various contents of the protasis, but then instead of plainly putting the conclusion drawn from the preceding premises before us in a distinct form 'it results that the immortality of the soul is not proved at all,' the speaker again gives an involved sentence. I doubt whether Plato would have put a sentence like this into the mouth of Socrates, as it gives the reader the impression that Cebes is represented as an awkward speaker, because he is not a clear thinker. 27 θαρρεῖν θάνατον = θαρρεῖν θάρρος θανάτου. 30 ἀνάγκη εἶναι is conceived in dependence on προσήκει or rather εἰκός ἐστιν which should be understood from προσήκει.

XXXVIII. PHAEDO INTERRUPTS HIMSELF AND DESCRIBES HOW THESE TWO OBJECTIONS AFFECTED THE HEARERS. ECHECRATES EXPRESSES HIS INTEREST IN THE DISCOURSE, AND PHAEDO PRAISES SOCRATES' CALM AND CHEERFUL MANNER DURING THE WHOLE SCENE.

PAGE 49, 7 τοῖς προειρημένοις λόγοις is dependent on ἀπιστίαν in accordance with the construction of the verb

**ἀπιστῶ**: compare G. 1175; H-A. 772, b. Instead of εἰς, the next words might also be in the dative; as it is, εἰς means 'with regard to:' G. 1207, d; H-A. 796, c. 9 f. εἰμέν . . . **ἄπιστα ἦ**: 'coniunctivus post optativum infertur, quia significatur ipsos dubitare occepisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. Xen. Heil. 2, 1, 2, δεινὸν ἐφαίνετο εἶναι, μή τινα καὶ εἰς τοὺς ἄλλους Ἑλλήνας διαβολὴν σχοίεν καὶ οἱ στρατιῶται δύσνοι εἰς τὰ πράγματα ᾧσιν. Thuc. 6, 96, ἐξακοσίους — ἐξέκριναν πρότερον — ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἦν εἰς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παραγίγνωνται.' STALLB. See also Riddell, § 66, and especially § 89. **13 ἐπέρχεται**: this verb has a different construction in Xen. Mem. 4, 3, 3, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι. **16 ἀντιλαμβάνεται** 'takes hold of,' i. e. holds possession of me; so Parm. 130 E, εἰ ἔτι καὶ οὐ πῶ σου ἀντίληπται φιλοσοφία, ὥς ἔτι ἀντιλήψεται. **18 ὥσπερ** 'as it were,' is added to ὑπέμνησε on account of the somewhat figurative use of the word in this passage, ὑπομνήσκω being originally used of a person. **21 πῇ ὁ Σωκράτης μετῆλθε** literally 'overtook.' Riddell, § 94, observes that this is the same metaphor as 89 C, εἰ . . . με διαφεύγει ὁ λόγος. **23** Heindorf is positive that τὶ belongs to ἀχθόμενος and not to ἐνδολος, and Stallb. endorses his opinion. It is difficult to see why it *must* be so, as we get very good sense by translating 'did he show in anything that he was driven to straits,' etc. **24 βοηθεῖν τῷ λόγῳ** is said, with a kind of personification of the λόγος, like ὑπέμνησε above. καὶ ἱκανῶς ἐβοήθησεν 'did he support his arguments with satisfactory reasons?' **πότερον** which begins the preceding question is made to do duty for this also, as is often the case in Plato. **28 ἐκείνος** is made the subject of the relative clause, while logically it ought to be ἐκείνον, as the subject of the infinitive clause. See Riddell, § 194. **30 τοῦτο, ὡς ἡδέως** = ὅτι οὕτως ἡδέως: compare Crito, p. 39, 17, with note. **31 ἀγαμένως** i. e. like one who delighted in the display of the sagacity of his disciples. **τὸν λόγον ἀπεδέξατο** is simply 'sermonem ex-cepit,' 'listened to their reasoning.' **ἔπειτα . . . ἔπειτα**:

the more usual construction would be *ἔπειτα . . . ἔτι δὲ καί*, but instances of the same construction as we have here are not rare: both Heind. and Stallb. have collected a sufficient number.

PAGE 50, 7 *χαμαίζηλος*: a kind of low stool. 12 *Ἔοικεν*: as an outward mark of grief at the death of his beloved master. 13 *Ἀλλὰ τί* 'but what then' (ought I to do)? This elliptical phrase is very frequent in Plato. 15 *ὁ λόγος τελευτήσῃ* 'if our argument is dead,' with the same personification of the *λόγος* as has been noticed above. Stallb. compares the expressions *ὁ λόγος οἴχεται, ἐκφεύγει, σώζεται*. 17 *Ἀργεῖοι*: the story is told by Hdt. 1, 82; the Argives having lost Thyrea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat. 20 The proverb *πρὸς δύο οὐδ' Ἡρακλῆς* is mentioned also by other writers. The sense is that even a man of very great strength may be overpowered by superiority of number. 21 *τὸν Ἰόλεων*: compare Pausan. 8, p. 269, *Ἰόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ συγκάμνειν λέγουσιν*. When Heracles was fighting with the Hydra, Herē sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolaus to help him. *ἕως ἔτι φῶς ἐστὶ*: when the sun sets, Socrates has to drink the poison, below 116 B.

XXXIX.-XL. INTRODUCTION TO THE SUCCEEDING ARGUMENT: SOCRATES EXHORTS HIS FRIENDS TO INVESTIGATE TRUTH PATIENTLY AND INDEPENDENTLY OF PERSONS OR CIRCUMSTANCES AND WITHOUT A DESIRE TO PLEASE OR STARTLE AN AUDIENCE.

PAGE 50, 26 Bekker prints *μυσολόγοι* just as he has also the analogous accentuation *φιλολόγοι*: but Göttling justly says that *φιλολόγος* would mean *ὃς φίλα λέγει*, compare *δικαιολόγος* = *ὁ δίκαια λέγων*, and hence it follows that we should accentuate *μυσόλογος*. 27 *μεῖζον τούτου κακὸν . . . ἢ λόγους μισήσας*: more correct would be *τούτου . . . τοῦ λόγους μισῆσαι*, but see Riddell, § 163, A. a.

PAGE 51, 4 ὑγιᾶ would be the more usual Attic form. ἔπειτα stands where we should expect either ἔπειτα δέ or καίπειτα: but it is usual in Plato to omit the copula with this word. See below, 90 B. 14 ὥσπερ ἔχει sc. τὰ ἀνθρώπεια. 15 Stallb. observes that σφόδρα qualifies χρηστούς καὶ πονηρούς, and not ὀλίγους. But what he says, that ὀλίγους should be made emphatic, seems to me, so far as the order of words is concerned, to apply rather to the two adjectives which should be taken in a pregnant sense, and then we can dispense with the conjecture of Heindorf who wanted to double σφόδρα. 27 f. σοῦ προάγοντος by asking me above πῶς λέγεις. 28 ἀλλ' ἐκείνη sc. ὅμοιοι εἰσιν (οἱ λόγοι). The finite verb for this sentence is wanting, and we have here one of the anacolutha with which the student of Plato ought to become familiar.

PAGE 52, 3 ἀντιλογικούς: compare below, 101 E, with note. 4 οἷσθ ὅτι: see above, p. 24, 15. 7 For ἀτεχνῶς joined with proverbial expressions see note on Apol. p. 3, 10. The Euripus was said to change its current seven times within a single day (Liv. 28, 6; Cic. N. D. 3, 10): hence the proverb εὐριπος ἀνθρώπος to denote a person of light and changeable mind. 8 ἄνω καὶ κάτω στρέφεται literally 'is turned upside down,' i. e. all is brought into the utmost confusion. 11 f. δυνατοῦ κατανοῆσαι = ὄν δυνάμεθα κατανοῆσαι. 12 ἔπειτα after a participial construction has been noticed before: see note on p. 22, 13. 15 διὰ τὸ ἀλγεῖν: because he is annoyed. 22 ἀλλὰ πολὺ μᾶλλον sc. ἐννοῶμεν.

PAGE 53, 4 εἰ μὴ εἴη πάρεργον 'except that may happen by the way' (Cary) = εἰ μὴ ἐν παρέργῳ. See Riddell, § 76. 5 αὐτῷ ἐμοί is more emphatic than either ἐμαντῷ and αὐτῷ μοι: compare Sympos. 220 E, συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. Euthyd. 273 B, ὁ δὲ παρ' αὐτὸν ἐμέ. 6 θέασαι ὡς πλεονεκτικῶς is said ironically 'look how selfishly.' 8 Hirschig reads ἔσται; see above 87 A and E. 9 ἀλλ' οὖν 'well, then at least:' ἀλλὰ is often found in an apodo-

sis after a sentence with *εἰ*, compare e. g. Protag. 353 A, *εἰ μὴ ἐστὶ τοῦτο τὸ πάθημα ἡδονῆς ἡττᾶσθαι, ἀλλὰ τί ποτ' ἐστι;* **10** *ὀδυρόμενος* does not seem to me to give the sense required here. Cary translates 'I shall be less disagreeable to those present by my lamentations.' But this can only mean 'less disagreeable because I lament,' while Socrates certainly means to say 'because I *do not* lament.' Compare the analogous passage Sympos. 176 c, *ἴσως ἂν ἐγὼ περὶ τοῦ μεθύσκεσθαι, οἷόν ἐστι, τὰληθῆ λέγων ἦττον ἂν εἶην ἀδής, minus molestus ero, si de ebrietate vera dixero.* This reasoning proves to my mind that a little word has dropped out before *ὀδυρόμενος*; perhaps *μή* or *ἤ*. It is very strange that no editor should have considered this passage deserving of a note. **11** *ξυνδιατελεῖ* is future 'will remain.' **18** *ἐαυτόν* stands for the first person *ἐμαυτόν*, see above 78 B and 101 D below. **19** *τὸ κέντρον ἐγκαταλιπὼν*: an unmistakable allusion to Eupolis' lines about Pericles *οὕτως ἐκῆλει καὶ μόνος τῶν ῥητόρων* *Τὸ κέντρον ἐγκατέλειπε τοῖς ἀκροαμένοις* (compare Cic. de Or. 3, 34).

**XLI.-XLIII. ARGUMENT IV. THE SOUL IS SHOWN TO BE A PRINCIPLE AND NOT A HARMONY:** 1st, AS THIS ASSUMPTION WOULD BE INCONSISTENT WITH THE DOCTRINE OF REMINISCENCE; 2d, BECAUSE THE SOUL DOES NOT ADMIT OF DEGREES; 3d, BECAUSE THIS THEORY WOULD, AFTER ALL, BE INSUFFICIENT TO EXPLAIN THE FACTS OF THE CASE. THE SOUL IS IMMORTAL AND DIVINE AND THE DOMINANT PRINCIPLE IN THE HUMAN BEING.

PAGE 53, **21** *ἀλλ' ἰτέον* 'let us begin' = *ἔωμεν δὲ κ. τ. λ.* above 78 c. For the asyndeton in the next sentence Stallb. compares Apol. 38 D; Protag. 338 c; Rep. 3, 412 c. **24** *ὅμως* with a participle has the same sense as *καίπερ* with a participle 'although' or 'for all that it is.' Compare Phileb. 12 B; Xen. Cyr. 5, 1, 26. **25** *ἐν ἀρμονίας εἶδει οὐσα* = *ἀρμονία οὐσα*, compare Menex. 249 A, *ἐν πατρὸς σχήματι καταστᾶσα ἡ πόλις*. **27** *ἀλλὰ* sc. *φάναι*, a verb easily sup-



plied from the preceding *ξυγχωρεῖν*. *ἄδηλον* is construed with *μή*, because it has almost the notion of *παντὶ φοβητέον*.

PAGE 54, **3** οὐδὲν παύεται 'ceases not one bit:' compare 100 B, *ἄπερ . . . οὐδὲν πέπαυμαι λέγων*, and Riddell, § 6. **18** ἦδε ἡ οἰησις, τὸ . . . εἶναι: below, 94 B, we have in precisely the same manner an infinitive sentence added as the epexegetis of a substantive. **20** *ξυγκεῖσθαι* is the Attic form instead of *ξυντεθείσθαι* which would, however, be used in later Greek only. Compare Legg. 793 B, *νόμων . . . τῶν ἐν γράμμασι τεθέντων τε καὶ κειμένων καὶ τῶν ἔτι τεθησομένων*. **21** ἀποδέχεσθαι is construed with a genitive below, 96 E; we might here and directly afterwards, E, also take the construction as a genitive absolute. **24** ταῦτα refers to the previous assertion that harmony was composed prior to the things which were required for its composition. *ξυμβαίνει*, as we have already had occasion to observe, denotes logical consequence. **27** ἐκ τῶν οὐδέπω ὄντων, viz. the body and its component parts. **28** τοιοῦτον ᾧ = τοιοῦτον οἷον ἐκέينو ᾧ: Heind. quotes Rep. 1, 349 D, τοιοῦτος ἄρα ἐστὶν ἐκάτερος αὐτῶν οἷσπερ εἴκεν.

PAGE 55, **9** ἄνευ ἀποδείξεως 'without a strict logical demonstration,' μετὰ εἰκότος τινός 'with a certain amount of probability:' but what should be thought of those arguments, is stated directly afterwards; Plato might then have continued καὶ εὐπρεποῦς (compare Thuc. 3, 38, τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας παράγειν πειράσεται), but prefers the noun (ib. 3, 11, ἡ εὐπρέπεια τοῦ λόγου). **13** ἀλαξόσι 'cheats.' **18** αὐτῆς ἔστιν 'belongs to her.' **20** ἱκανῶς 'on satisfactory evidence.' **28** On παρ' α after ἄλλο see G. 1213, 3, e; H-A. 802, 3, e. **29** ἡγείσθαι 'to take the lead' and so to be prior to these things.

PAGE 56, **1** ἐναντία should be joined with *κινηθῆναι ἢ φθέγξασθαι*. **6** ἐνδέχεται 'it is possible:' the original expression being τὸ πρᾶγμα ἐνδέχεται 'the thing allows.' *μᾶλλον* 'in a higher degree,' *ἥττον* 'in a lesser degree.' **9** τοῦτο

ὥστε: compare below 103 E, where we have the same construction. ὥστε might also be omitted: καὶ κατὰ τὸ σμικρότατον 'even in the smallest extent.' The question is: Can one soul be more a soul than another, just as one harmony can be harmony in a higher degree than another? In constituting the reading of the passage, I have followed Van Heusde's conjectures in bracketing μάλλον and adding ψυχὴν before ψυχῆς, which seems to be necessary in accordance with Plato's usage: see directly below, D. 16 It would be interesting to know Stallb.'s reasons for rejecting θεμένων, as we have an analogous instance directly afterwards l. 23, in ὑποθέμενος. 25 ἔστι 'means' or 'signifies.'

PAGE 57, 18 ψυχὰν πάντων ζώων: 'the consequence of the hypothesis of Simmias would be not only the obliteration of the distinction between the virtuous and the vicious, but also between man and the lower animals.' GEDDES. 21 πάσχειν ἂν = ὅτι ἂν ἔπασχεν ὁ λόγος 'that our argument would come to this untenable position.' 24 τῶν ἐν ἀνθρώπῳ πάντων is a partitive genitive dependent on ἔσθ' ὅ,τι ἄλλο. 30 ἄλλα μυρία: for the construction see note on Apol. p. 37, 19.

PAGE 58, 4 οἷς ἐπιτείνονται = τούτοις ᾧ (determinative accusative) ἐπιτείνονται. ἄλλο ὅτι οὐν πάθος κ. τ. λ. = καὶ ἄλλῳ ὥτι οὐν πάθει ὃ ἐκεῖνα πάσχοιεν. 9 φησί τις 'eodem iure quo φασί dictum est,' ΠΕΡΜ.: I should rather think that φησί τις = φασίν; but at any rate there is no reason for changing φησί with Bekker into φήσει. 10 ὀλίγον: see above, 80 c. 14 ταῖς ἐπιθυμίαις κ. τ. λ.: these datives are not governed by νοουμένη, which verb rather requires the accusative, but by ἀπειλοῦσα: instances analogous to the present case have been collected by the commentators: Isocr. Areopag. § 48, ἐν τοῖς ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὁμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας. Lysias in Andoc. § 33, εἰς τοιοῦτον δὲ ἀναισχυντίας ἀφίκει ὥστε καὶ παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί. HEINDORF. Stallb. adds Plato Legg. 11, 934 E; 12, 964 B. But

add Protag. 327 A, καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα where we should expect the dative in agreement with ἐπιπλήττειν. 17 οὐ (Odys. 1, 17) λέγει τὸν Ὀδυσσεά

‘he says of Ulysses:’ for the construction compare above

79 B. 20 ὥς with the genitive absolute instead of ἀρμονίαν

εἶναι: as it appears a favorite construction with Plato. Stallb.

collects the following instances: Cratyl. 439 c, διανοηθέντες

. . . ὥς ἰόντων ἀπάντων καὶ ῥεόντων. Legg. 1, 624 B, μὴν . . .

λέγεις ὥς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε

ξυνουσίαν; Phil. 16 D, ταύτην τὴν φήμην παρέδωκεν ὥς ἐξ εἰνός

μὲν καὶ ἐκ πολλῶν ὄντων τῶν αἰεὶ λεγομένων εἶναι. 21 καὶ

οἷας ἄγεσθαι = καὶ τοιαύτης ὥστε ἄγεσθαι. 23 καὶ οὔσης

κ. τ. λ. ‘although it is.’ 28 ἢ καθ’ ἀρμονίαν ‘than in the

manner of harmony:’ G. 1211, 2, d; H-A. 800, 2, c. Rid-

dell, § 165.

XLVI.-XLIX. DIGRESSION PREPARING THE ANSWER TO THE OBJECTION OF CEBES WHICH INVOLVES THE QUESTION OF CAUSATION IN THE CHANGES CALLED GENERATION AND DESTRUCTION. REVIEW OF THE THEORIES OF PREVIOUS PHILOSOPHERS, ESPECIALLY OF ANAXAGORAS, WHO WAS NOT CONSISTENT IN APPLYING THE PRINCIPLE HE HAD DISCOVERED. IN OPPOSITION TO THE PHYSICAL PRINCIPLES OF PREVIOUS PHILOSOPHERS, THE NECESSITY OF INTELLECTUAL PRINCIPLES IS DEMONSTRATED. THE PRINCIPLE THAT THE *IDEA* UNDERLIES ALL PHENOMENA IS ENOUNCED AND ILLUSTRATED BY EXAMPLES.

PAGE 59, 1 τὰ Ἀρμονίας τῆς Θηβαϊκῆς: Harmonia, the daughter of Venus, was the wife of Cadmus, the founder of Thebes. The comparison of Simmias with Harmonia and of Cebes with Cadmus has puzzled some commentators, and Olympiodorus finds even a very mystic sense in it; to me it seems to be little more than a mild joke: Simmias and Cebes are, as we have seen, inseparable friends, and stick together just like man and wife. 5 θαυμαστῶς . . . ὥς παρὰ δόξαν: for the separation of ὥς from the adverb to which it belongs compare below, 99 D, ὑπερφυῶς μὲν οὖν, ἔφη,

ὡς βούλομαι. 102 A, θαυμαστῶς γάρ μοι δοκεῖ ὡς ἐναργῶς . . . εἰπεῖν ἐκεῖνος ταῦτα. 6 Translate 'I wondered at Simmias' explanation when he stated his doubts.' The sentence would be smoother by admitting ὅ, τι with Forster, Heindorf, and Hirschig. 7 χρήσασθαι τῷ λόγῳ, 'to deal with the argument,' i. e. to 'refute' it. Theaetet. 165 B, τί γὰρ χρῆση ἀφύκτω ἐρωτήματι; 11 ἡμῶν belongs to τὸν λόγον. βασκανία *fascinum*: it is an idea very common with the ancients, and just as common with modern nations that boasting is punished by the gods and causes misfortune. It is needless to trouble the reader with the great number of passages in which the βασκανία occurs; the motive is always the same as is contained in Sophocles' well-known words: Ζεὺς μεγάλης γλώσσης κόμπους Ὑπερεχθαίρει. In the Rep. 5, 451 A, Socrates says προσκυνῶ δ' Ἀδράστειαν, ὃ Γλαῦκων, χάριν οὐ μέλλω λέγειν. Compare Legg. 4, 717 D. For μέγα λέγειν see note on Apol. p. 6, 24. 13 Ὀμηρικὸς 'using the Homeric phrase ἐγγὺς ἰέναι' (Il. 4, 496; 5, 611; 6, 143), and of course suiting the action to the word. 15 ἀξιόις ἐπιδειχθῆναι = ἄξιον λέγεις ἐπιδείχθηναι. Hirschig reads ἀποδειχθῆναι, which is also given by the ms. Φ. 18 διαφερόντως i. e. much better. ἐν ἄλλῳ βίῳ 'in a different pursuit,' not in that of a philosopher. 20 τὸ δὲ ἀποφαίνειν κ. τ. λ. The sense of this clause is clear enough, nor does the construction deviate so much from Plato's general style as to justify the changes which have been proposed by some of the editors. The only irregularity consists in the interruption of the construction after the verb κωλύειν according to which we should expect οὐδὲν κωλύειν φῆς πάντα ταῦτα μηνύειν ὅτι πολυχρόνιον τέ ἐστι ψυχῇ . . . ἀλλ' οὐκ ἀθανάσιαν. The second infinitive μηνύειν is dependent on κωλύειν: compare an analogous instance in the Apol. p. 16, 2, where we have two participles, the first subordinate to the second. The beginning of the sentence should be rendered 'as regards the proof that.' 28 ἰφῇ . . . ἀπολλύοιτο, for the optative without ἄν see note on 86 A, above. Wytttenbach transposes the whole passage μὴ (so he writes for καὶ) ταλαιπωρουμένη . . . ἀπολλύοιτο after ἀθάνατόν

ἔστι: it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the mss. were in favor of his reading.

PAGE 60, 3 **πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι** 'so far as our individual apprehensions are concerned.' GEDDES. 8 For the subjunctive after **βούλει** see G. 1358; H-A. 866, 3, b. 15 **τά γ' ἐμὰ πάθη** 'what happened to myself' in attempting the same investigation. 17 **ὦν λέγεις** is the reading preferred by most editors, though the Bodl. and one other good ms. have **ὦν ἂν λέγῃς**. This reading Riddell, § 65, translates: 'you can apply it to satisfying yourself with respect to your objections, whatever they be,' and adds the following comments, 'It is true that the objections had preceded, but this only makes the instance parallel to 98 ε; and what **ὦν ἂν** intimates is that Socrates does not wish to bind Cebes in the precise case he has stated. As just before he had said **ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή τι διαφύγῃ ἡμᾶς, εἴ τί τι βούλει προσθῆς ἢ ἀφέλῃς**, — to which Cebes had guardedly replied **ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι οὔτ' ἀφελῖν οὔτε προσθεῖναι δέομαι**, — he now, by giving a *general* turn to the sentence, leaves a loophole open for future qualification.' 21 **ἱστορία φύσεως** 'the investigation of Nature,' denotes the speculations of the Pre-Socratic philosophers; of these Socrates had no very high opinion: compare his judgment as recorded by Xenophon, Mem. 1, 1, 11, **τοὺς φροντίζοντας τὰ τοιαῦτα** (sc. **τὰ περὶ τῆς τῶν πάντων φύσεως**) **μωραίνοντας ἀπεδείκνυνεν**. **ὑπερήφανος** sc. **ἡ ἱστορία** or **σοφία**. 24 **ἄνω κάτω** is a proverbial expression in which **καί** is frequently omitted. So still in modern Greek. In Gorg. 481 ε, we have the same expression **ἄνω καὶ κάτω μεταβάλλεσθαι**, where it means 'frequently change one's opinion.' 25 **σηπεδῶνα** of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where **ἡ σηπεδῶν** is explained = **ἡ πέψις**. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diogenes Laertius mentions it also of Archelaus (represented as the teacher of Socrates). 27 **αἶμα κ. τ. λ.**: the opinion of Empedocles: see

Cic. Tusc. 1, 9, with the notes of Davies and other commentators. **ἡ δ' ἀήρ**: This opinion is assigned to Anaximenes, Anaxagoras, Anaximander, Archelaus, Diogenes of Apollonia, and several others. FORSTER. **ἡ τὸ πῦρ**: Heraclitus' doctrine, later on adopted by the Stoics. **28 ὁ δὲ ἐγκέφαλος**, most probably the doctrine of Pythagoras.

PAGE 61, **1 λαβούσης τὸ ἡρεμεῖν** 'having settled down to a quiet state.' **κατὰ ταῦτα = οὕτως** 'accordingly.' Heindorf prefers **κατὰ ταῦτά** 'eodem modo.' **2** 'It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives **ἐπιστήμη** from a very different source from that which Plato allowed: Professor Thompson (Arch. Butler's Lectures, Vol. 2, p. 103) considers it "a specimen of popular metaphysic."' GEDDES. **9** The words **ἀπὸ τοῦ ὥμην εἰδέναι** are strictly speaking superfluous, being a mere repetition of the preceding **ἀ καὶ πρότερον σαφῶς ἠπιστάμην**: but this repetition is quite in keeping with Plato's style. **16** Hirschig seems to be right in transposing **ὄγκον ὀλίγον**. **18 μετρίως** 'with sufficient reason,' = **ἰκανῶς**. **21** Wyttenbach and Hirschig propose to change **αὐτῇ** into **αὐτοῦ**, and I think they are right in requiring that the object of the comparison should be expressed. But **αὐτῇ** is supported by all mss. and even by the old Sicilian translation quoted by Wyttenb. which has *homo magnus parvo maior esse ipso capite*, where *ipso* belongs to *capite*. But why not change **σμικρῷ** into **σμικροῦ**? The dative in the mss. is no doubt owing to the impression that **παραστὰς** required it: but this can be used absolutely, or rather **σμικρῷ** should be supplied for it. If **σμικροῦ** be right, we should translate 'for I thought I had a correct impression, whenever a big man standing near appeared to be greater by a *whole* (αὐτῇ) head than the small man.' In many mss. even **ἵππον** has been changed into **ἵππῳ**. **23 προσθεῖναι** is the reading of the Bodl. first hand, and may be right; but it should be confessed that **προσεῖναι** (see critical notes) agrees better with the infinitive **ὑπερέχειν**, which is used below in the same sense. **προσθεῖναι** may easily have got into the text from

the expressions used at the end of the page. 28 ἀποδέχεσθαι with the genitive: see above, 91 E.

PAGE 62, 4 αὕτη sc. τὸ πλησιάζεσθαι. This is afterwards explained by the epexegetis ἡ ξύνοδος κ. τ. λ. Compare the following clause. 5 αἴτιος admits of a double construction, either the mere infinitive or the genitive of the infinitive. 15 φύρω: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, προσπεφύραται λόγος εἰς μοι, ὃν διαμάττειν οὐ κωλύει. 16 προσίεμαι 'I approve,' or 'admit.' 18 ὡς ἔφη sc. ὁ ἀναγιγνώσκων. The genitive Ἀναξαγόρου depends on βιβλίου 'hearing a person once reading from a book (written), as he said, by Anaxagoras.' For Anaxagoras see Grote "History of Greece," 4, 231. The work in question was entitled Φυσικά. 22 τὸν γε νοὺν κοσμοῦντα πάντα κοσμεῖν 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider κοσμεῖν as spurious, though Herm. does so. 24 f. αἰτίαν περὶ ἐκάστου: the same construction occurs 96 D, 97 D, 98 D, and elsewhere. Compare below ἐπιστήμη περὶ τίνος. 29 αὐτοῦ ἐκείνου: 'elegantē ἐκείνος pro reflexivo ponitur.' HERMANN. For the use of ἐκείνος in Plato see also Riddell, § 49. For ἀλλ' ἢ after negative clauses see note on above p. 30, 12.

PAGE 63, 5 The expression κατὰ νοὺν ἑαυτῷ is no doubt chosen in allusion to the Νοῦς of Anaxagoras. The sentence is continued in a somewhat loose manner, the subject αὐτὸν being omitted with the infinitive φράσειν. 6 πότερον ἢ γῆ πλατεῖα ἐστὶν ἢ στρογγύλη: the first was the opinion of Anaximenes, adopted, as it seems, by Anaxagoras, the second that of Anaximander, who maintained that the shape of the earth was like a κίων, with regard to which Plato seems here to have chosen the word στρογγύλος. 10 ἐπ-εκδιηγῆσεσθαι 'to explain furthermore, in addition.' 11 ἐν μέσῳ: in accordance with the tenets of the Ionic and Eleatic philosophers. Cic. Tusc. 1, 17, 28. 12 ποθεσόμενος is here given on the authority of only two inferior mss.: the Bodl. and

the better class have *ὑποθέμενος*, one ms. has *ἵσως ποθήσων* as a conjectural reading in the margin, and two have the conjecture *ὑποθησόμενος*, which was the received reading before Heindorf and Bekker. It is, however, impossible to establish that *ποθεσόμενος* is the genuine reading, though it may be admitted that it has much probability. The future *ποθέσομαι* is quoted from only one other passage, Lys. 8, 18, but there Scheibe's edition reads *ποθήσομαι* on the authority of two mss. **13 f.** *οὕτω παρσκευάσμεν, ὡσαύτως πεισόμενος* : Heindorf aptly compares Xen. Cyrop. 8, 5, 5, *ὡσαύτως δὲ οὕτως ἔχει καὶ περὶ κατασκευῆς*. **15** *πρὸς ἄλληλα* i. e. in their mutual proportions of speech. **17** *ποιεῖν* sc. *ἃ ποιεῖ*, but it is by no means necessary to add these words in the text. See also Riddell, § 231. **24** *πάνυ σπουδῇ* is a phrase very common in all Attic writers, but especially in Thucydides and Plato. **25** *ἀνεγίνωσκον* 'began to read.' **28** *ἀπὸ* should be interpreted 'starting from great hope,' *ψόχῳ φερόμενος* 'I was sailing along' (compare the numerous expressions in which *φέρεισθαι* is used in a nautical sense 'to be carried along' by the wind): *ἐπειδὴ*, 'when' (*cum*). This I believe to be the most natural explanation of the passage. **29** *προϊὼν καὶ ἀναγινώσκων* is a hendiadys = *ἐν τῷ ἀναγινώσκειν προϊὼν*.

PAGE 64, **1** *ἐπειδὴ ὄρῳ* : notice the present in the dependent sentence. "The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking." Riddell, § 89. *ἄνδρα* not 'the man,' but 'a man' = *τινὰ*, ironically: compare Soph. Ai. 1142, *ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν* (with ironical reference to Teucer) and ib. 1150, *ἐγὼ δέ γ' ἄνδρ' ὅπῃ μωρίας πλέων* (with reference to Menelaus). So Aristoph. Achar. 1128, *ἐνορῶ γέροντα δειλίας φευξόμενον*. STALLB. *τῷ μὲν νῶ οὐδὲν χρώμενον κ. τ. λ.* : this was no doubt Socrates' own judgment, compare Xen. Mem. 4, 7, 6, *κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας παρεφρόνησεν ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς*



ἐξηγείσθαι. Plato Legg. 12, 967 B, καί τινες ἐτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε λέγοντες ὡς νοῦς εἷη διακεκοσμηκῶς πάνθ' ὅσα κατ' οὐρανόν· οἱ δὲ αὐτοὶ πάλιν ἀμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον εἷη σωμάτων, διανοηθέντες δὲ ὡς νεώτερον, ἄπανθ', ὡς εἰπεῖν ἔπος, ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολὺ μᾶλλον· τὰ γὰρ δὴ πρὸ τῶν ὁμμάτων πάντα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανὸν φερόμενα, μεστὰ λίθων εἶναι καὶ γῆς καὶ πολλῶν ἄλλων ἀψύχων σωμάτων διανεμόντων τὰς αἰτίας παντὸς κόσμου. 6 κᾶπειτα falls under the same rule as κᾶτα. 10 οἷα

= τοιαῦτα ὥστε. 13 ξυμβολαί 'ligaments,' called *commisurae* by Cic. N. D. 2, 55. 21 f. The comparatives βέλτιον and δικαιότερον are easily understood by supplying ἢ μ' ἀπολύειν and ἢ ἀποδιδράσκειν.

The justification of his conduct with regard to his remaining in the prison and suffering death (δικαιότερον κ. τ. λ.) is the subject of the Crito to which we have here an unmistakable allusion. 23 ἦν ἄν κελεύσωσιν "has no future force, for the penalty had been awarded: but it gives the meaning 'that it is right to stay and abide the penalty, whatever it be, which they have awarded.'" Riddell, § 65. This observation is directed against Hirschig who pronounces these words to be an interpolation.

23 νῆ τὸν κύνα: see note on Apol. 22 A. 25 περὶ Μέγαρα ἢ Βοιωτοὺς: so Crito 53 B, αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε κ. τ. λ. 27 πρὶς after comparatives: see note on Apol. p. 18, 26.

PAGE 65, 3 I have kept the text of the best mss. καὶ ταῦτα, as I believe it capable of explanation, καὶ having here an emphatic sense 'and moreover;' ταῦτα = τὰ ὑπ' ἐμοῦ ποιούμενα, 'all this,' most probably accompanied by some deictic gesture: Socrates means τὸ καθῆσθαι καὶ τὸ παραμένοντα ὑπέχειν τὴν δίκην καὶ τὰ ἄλλα τοιαῦτα. Heindorf writes καὶ ταῦτα νῶ πρᾶττων, a reading which, though quite correct, produces here a somewhat awkward impression; Bekk. and Stallb. prefer καὶ ταύτῃ 'and that in this manner I act with my mind,' a sense which might also be attained by repeating the preposition διὰ before ταῦτα. 4 In the

Bodl. and three other mss. *ἄν* is omitted, and this reading is defended by Riddell, § 67, who says that *ἄν* should be understood from the preceding co-ordinate sentence. All other critics admit *ἄν* into the text. 5 f. τὸ γὰρ μὴ διελέ-

σθαι . . . αἴτιον forms the subject to an imaginary predicate, which is omitted because unfavorable and as it may easily be supplied by the listener who has followed the course of the argument: viz. *εὐθές ἐστιν*. We have an analogous instance Sympos. 177 c, τὸ οὖν τοιούτων πέρι πολλὴν σπουδὴν ποιήσασθαι, "Ἐρωτα δὲ μηδένα πω ἀνθρώπων τετολμηκέναι . . . ἀξίως ὑμνήσαι sc. θαυμάσιόν ἐστιν. In the same way we find infinitive sentences commenced and left without a final verb in Xen. Mem. 1, 4, 12, and 4, 3, 5. In illustration of the sentence Forster quotes Tim. 46 D, δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ ξυναίτια (subsidiary cause), ἀλλ' αἷτια (cause) εἶναι τῶν πάντων ψύχοντα καὶ θερμαίνοντα, πηγνύντα τε καὶ διαχέοντα, καὶ ὅσα τοιαῦτα ἀπεργαζόμενα.

8 ψηλαφῶντες: the word 'properly signifies *feeling* or *fumbling* among the strings in search of the right note. Compare Aristoph. Pac. 691, ἐψηλαφῶμεν ἐν σκοτῷ τὰ πράγματα, Νυνὶ δ' ἅπαντα πρὸς λύχρον βουλευόμεν,' GEDDES, who also quotes Act. Apost. 17, 27, where this term is applied to the *groping* of the heathen after God. δ belongs both to ψηλαφῶντες and προσαγορεύειν and αὐτὸ is superfluous.

9 ὀνόματι is the reading of a number of inferior mss., the Bodl. and other mss. having ὄμματι: but Stobaeus also reads ὀνόματι in quoting the passage, and ὄμματι is scarcely capable of explanation. The reading ὄμματι no doubt arose from a mistaken comparison with τοῖς ὄμμασι below E or ὄμματα D. 10 f. δίνην . . . ὑπὸ τοῦ οὐρανοῦ 'vortex qui a caelo fit:' instances in which a noun is joined with a preposition are not scarce: many are here collected by Heind. and Stallb. Herm. connects ὑπὸ τοῦ οὐρανοῦ with μένειν, in the sense of *sustineri*. The allusion is to Empedocles. In derision of this doctrine Aristoph. Clouds, 379, introduces Δίνος as the new king of the universe ἀντὶ Διός.

11 ὥσπερ καρδόπῳ: the irony is as perceptible here as in Aristoph. Clouds, 670 ff. 15 τούτου i. e. τούτου τοῦ Ἄτλαντος,

the real Atlas. The divine cause which sustains all is here called Atlas; a simile easily understood. **17 f.** **δέον ξυνδεῖν**: an intentional paronomasia, compare Cratyl. 418 E, τὸ δέον φαίνεται δεσμός εἶναι. For οὐδέν see note on p. 54, 3. **22** ὁ δεύτερος πλοῦς ἐστὶ δῆπου λεγόμενος ἂν ἀποτύχη τις πρῶτον, ἐν κόπαισι πλεῖν (or perhaps ὅτ' ἀποτυχῶν τις οὐρίου, κόπαις πλέει). (Menander, fragment of the Θρασυλέων p. 83, Mein.) On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial ἐπὶ τῶν ἀσφαλῶς τι ποιούντων, καθόσον οἱ διαμαρτόντες κατὰ τὸν πρῶτον πλοῦν ἀσφαλῇ κατασκευάζονται τὸν δεύτερον (Schol.). Plato uses it again Phileb. 19 c. **23** βούλει with the subjunctive: see note on p. 60, 8. Geddes says very justly that there is a touch of irony in ἐπίδειξις, which was the expression for the pretentious display of demonstrative power made by the Sophists. **24** ὑπερφυῶς ὥς: see note on p. 15, 6. **26** ἐπειδὴ ἀπείρηκα: we have the perfect of present meaning in the dependent sentence, because the pursuit then already renounced had never since been resumed. See above, 98 B.

PAGE 66, **7** οὐκ ἔοικεν 'it is not alike,' see note on ἐνδέχεται, above, 93 B. οὐ πάνυ: see note on Apol. p. 38, 8. **9** τὰ ἔργα are the productions or results of the working of the principles underlying all creation, which, Socrates thinks, may be considered as εἰκότα, i. e. mere images; λόγος denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning. **13** ἀπάντῳ ὄντων, the reading of the Bodl. and seven other mss. is defended by Riddell, § 32, c. a. **17** αἰεὶ is subdivided into two parts (1) καὶ ἄλλοτε 'both on other occasions,' and (2) καὶ ἐν τῷ παρεληλυθότι λόγῳ 'in our previous discussion:' above, ch. 19 ff. For οὐδέν see note on p. 54, 3. **18 f.** ἔρχομαι ἐπιχειρῶν: in order to understand that this = ἐπιχειρήσω, compare the French expression 'je vais vous dire.' Herodotus, 4, 99, has indeed ἔρχομαι σημανέων, not σημαίνων: but ἐπιχειρῶν ἐπιδείξασθαι has the sense of a future, so that the whole expression = ἔρχομαι ἐπιδείξόμενος. **21** ὑπο-

**θέμενος κ. τ. λ.** Socrates starts from the dogma of self-existent ideas as one which cannot be doubted: 'but these causative Ideas or ideal Causes, though satisfactory to Plato, were accepted by scarcely any one else . . . they were impugned in every way, and emphatically rejected, by Aristotle.' GROTE, Plato, 2, 180. Malebranche in a passage quoted by Grote calls a conception like the Platonic Ideas, 'un fantôme de logique.' **25** ὡς διδόντος σοι sc. ἐμοῦ, 'assuming that I grant this,' ὅτι ἐγὼ δίδωμι. This will show why it is not δόντος. **26** οὐκ ἂν φθάνοις περαίνων, a very polite, but at the same time slightly ironical expression: 'you might not be too soon in drawing your conclusions' = 'draw your conclusions without being long about it.' The same expression occurs Sympos. 185 F. Euthyd. 272 D. **27** τὰ ἐξῆς ἐκείνοις literally 'what borders to those things:' ἐξῆς is no doubt from ἔχασθαι, although in this sense ἔχασθαι generally governs the genitive; but compare Gorg. 494 A, εἰάν τις σε τὰ ἐχόμενα τούτοις ἐφεξῆς ἅπαντα ἐρωτᾷ, and in later writers we have ἔχασθαι so with a dative, and in the same way also the construction of ἐξῆς varies with a genitive and dative. For Plato, compare Cratyl. 299 D, 420 D, Legg. 7, 796 F. For εἰάν see Riddell, § 64. ξυνδοκῇ ὥσπερ ἐμοί: the construction with ὥσπερ is somewhat negligent, see above, 86 A, and compare Riddell, § 175. **29** οὐδὲ δι' ἐν, is more emphatic than δι' οὐδέν: compare Xen. Cyrop. 2, 1, 8, ὅτι οὐδὲ δι' ἐν ἄλλο τρέφονται. **31** ξυχωρεῖν with a dative occurs also Polit. 258 A, and Eur. Hippol. 299. Compare Hor. Sat. 2, 3, 305, *concedere veris*.

PAGE 67, **2** διότι (= διὰ τί) is explained by the subjoined participial sentence. We might also write δι' ὅ, τι. 'The common reading has ὅτι inserted after the first ἥ, which necessitates resort to the supply of ἐστί along with the participle, in this instance a clumsy resource. ἔχον = ὅτι ἔχει.' GEDDES. **5** ἀπλῶς καὶ ἀτέχνως 'in a simple and artless way.' **7** εἴτε παρουσία εἴτε κοινωνία: Socrates (or Plato) is not quite certain as to the mode in which the μετοχή αὐτοῦ τοῦ καλοῦ, of which he speaks above, takes place, and cannot

therefore decide which word would be the more appropriate term. The mss. read *εἴτε* again before *ὅπη*, which appears to be without sense, unless indeed we emend with Wyttenbach *εἴτε ὅπη δὴ καὶ ὅπως προσαγορευομένη* — a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehne's opinion and omitted the third *εἴτε*, nor do I share Heindorf's doubts as to the possibility of saying *ἡ παρουσία* or *ἡ κοινωνία προσγίνεται*: on the contrary, *ἡ παρουσία προσγίνεται* seems to me just as admissible as *τὸ πρᾶγμα πράττεται* and other expressions of the same kind. Ueberweg, in order to obtain the same sense, reads *προσγενομένου* and omits *εἴτε*; but the first change appears to me to be quite unnecessary. Stallb.'s *εἴτε . . . προσγιγνόμενον*, of which he seems not a little proud, is a worthless reading, not half as good as *προσγεγόμενον*, which was proposed by a friend of Heindorf. **8** οὐ γὰρ ἔτι κ. τ. λ.: this disquisition is contained in the Parmenides. οὐκέτι i. e. not so much as the preceding arguments. **11** τούτου ἐχόμενος 'clinging to this' for support. **17** τῇ κεφαλῇ 'by a head's measure.' **28** τέρας literally 'monster,' in logic 'absurd' ('tamquam abortus dicendi' WYTTENB.): compare Theaet. 163 D, τέρας γὰρ ἂν εἴη ὃ λέγεις. Parmenid. 129 A, εἰ γὰρ αὐτὰ τὰ ὁμοῖά τις ἀπέφαιεν ἀνόμοια, τέρας ἄν, οἶμαι, ἦν.

PAGE 68, **8** Hirschig adds, with much probability, ἐνὸς after *διασχισθέντος*: see above, 97 A. **9** μέγα βοᾶν is here easily understood of an apodeictic assertion: Wyttenb. quotes Plut. Mor. t. 2, p. 1058 D, ὁ ἐκ τῆς Στοᾶς βοᾶν μέγα καὶ κεκραγώς "ἐγὼ μόνος εἰμὶ βασιλεύς." 1169 D μέγα βοᾶντες, ὡς ἔν ἐστιν ἀγαθόν. **16** τὰς τοιαύτας κομψείας = τὰς ἄλλας αἰτίας τὰς σοφὰς ταύτας. Wyttenb. shrewdly suspects that we have here an allusion to a line of Euripides in his (lost) tragedy Antiope, — ἄλλοις τὰ κομψὰ ταῦτ' ἀφείς σοφίσματα, Ἐξ ὧν κενεῖσιν ἐγκατοικήσεις δόμοις. **18** τὸ λεγόμενον shows that we have here a proverb. Schol. τὴν αὐτοῦ σκιὰν δέδοικεν, ἐπὶ τῶν σφόδρα δειλοτάτων· μένηται ταύτης Ἀριστοφάνης Βαβυλωνίους. ἑαυτοῦ for the

second person: see note on above, p. 53, 18. **21** ἔχοιτο curiously enough differs here in its meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.' There is, as it seems, a certain acumen in this double use of the same word. **22** σοι: 'in your estimation.' **26** ἱκανόν: 'satisfactory evidence.' **27** φύροι: 'get into a muddle.' So *κυκᾶν* below. οἱ ἀντιλογικοί: see Thompson on Phaedr. 261 B. The whole passage is very characteristic of the dialectic method of Socrates: compare similar passages Soph. 253 CD; Rep. 7, 534 CD.

PAGE 69, 1 f. ἱκανοὶ . . . δύνασθαι αὐτοὶ αὐτοῖς ἀρέσκειν 'they are quite up to the achievement to be satisfied with themselves:' the expression is highly ironical, especially in the phrase *ἱκανὸς δύνασθαι*, which seems to have struck later writers as something unusual (as indeed it is). **3** οἶμαι ἄν: ἄν belongs to *ποιοῖς* and not to *οἶμαι*. ἔφη: for the singular see note on p. 33, 1.

L.-LVI. ARGUMENT V.: CONTRARY IDEAS ARE PROVED TO EXCLUDE EACH OTHER. THE SOUL, BEING A MANIFESTATION OF THE IDEA OF LIFE, MUST BE FREE FROM ITS CONTRARY, DEATH. THE IMMORTALITY AND IMPERISHABILITY OF THE SOUL BEING THUS ESTABLISHED CEBES' ARGUMENT IS REFUTED.

PAGE 69, 13 εἶναι τι 'have a separate existence.' **14** τούτων depends on *μεταλαμβάνοντα*. Compare the similar passage Parmenid. 130 E, *δοκεῖ σοι εἶδη εἶναι ἅττα, ὧν τᾶδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν, οἷον ὁμοιότητος μὲν μεταλαμβάνοντα ὅμοια, μεγέθους δὲ μεγάλα, κάλλους δὲ καὶ δικαιοσύνης δίκαιά τε καὶ καλὰ γίνεσθαι*. **21** ὡς τοῖς ῥήμασι λέγεται 'taking the words in their literal sense:' Socrates' meaning is explained in the next sentence. **26** πρὸς τὸ ἐκείνου μέγεθος 'in proportion to his size.' **30** ἐπωνυμίαν ἔχει . . . εἶναι: *εἶναι* is frequently added after verbs of naming, though it is quite superfluous: compare

e. g. Hdt. 2, 44, 2, *εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θεσίου εἶναι*. See note on Apol. p. 10, 2.

PAGE 70, 1 The way in which this sentence is expressed is very awkward. The construction is *τοῦ μὲν* (i. e. Socrates) *τὴν σμικρότητα ὑπερέχων τῷ* (in as far as) *μεγέθει ὑπερέχειν* (he is superior in size), *τῷ δὲ* (sc. to Phaedo), *παρέχων* (allowing) *τὸ μέγεθος* (that greatness) *ὑπερέχον* (as something superior to) *τῆς σμικρότητος* (his own smallness). Compare *μειδιάσας* in the next sentence. 3 *ξυγγραφικῶς* has been differently explained; ‘historicorum more’ Fischer; ‘scriptorum civilium sive publicorum ratione’ Wytttenbach; ‘quasi ξυγγραφῇ sive chirographo cavendum sit’ Heindorf. There can be no doubt that the first translation is not what is here required; Socrates clearly means that he has expressed himself in a clumsy and diffuse way, in order to guard against misinterpretation, and this seems to be best expressed by Heindorf’s translation. The future *εἶρεῖν* seems strange at first sight, as Socrates refers to a preceding sentence, and Wytttenb. goes even so far as to propose *εἰρηκέναι*: but we may explain the future ‘it appears (from the specimen which I have just given) that I am now going to speak in a crammed lawyer-like fashion.’ 4 *τοῦδ’* is explained by the participle *βουλόμενος*. 6 *ἐθέλειν* of inanimate objects: see note on p. 5, 26. Socrates maintains that it is repugnant to the idea of greatness to include smallness. He loses sight of the fact that these two notions have only a relative and no absolute sense. 7 *τὸ ἐν ἡμῖν μέγεθος* ‘concrete greatness.’ So afterwards *τὸ σμικρὸν τὸ ἐν ἡμῖν*. 12 f. *ὥσπερ κ. τ. λ.* This passage is well explained by Heindorf ‘Quemadmodum ego, cum parvitatem susceperim sustinuerimque et adhuc, qui sum, idem hic sim, parvus sum, illud autem non sustinuit, cum magnum sit, parvum esse: eodem modo etiam parvum illud quod nobis inest, non vult unquam magnum fieri, etc. Scilicet aliud est Socrates *ὁ ἔχων τὰ ἐναντία*, *τὸ μέγεθος καὶ τὴν σμικρότητα καὶ ἐπονομαζόμενος τῇ ἐκείνῳ ἐπωνυμίᾳ*, aliud *τὸ μέγεθος* et *ἡ σμικρότης*, sive *ἐν Σωκράτει ἐνοῦσα* sive *ἐν τῇ φύσει*. Socrates si comparatur

Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatus, sed ἔτι ὧν ὅσπερ ἐστίν, οὗτος ὁ αὐτός etc. Socrates.' 14 τετόλμηκε is used of inanimate objects in the same way as ἐθέλειν, βούλεσθαι and ὀρέγεσθαι. 18 f. ἦτοι . . . ἦ: see note on Apol. p. 17, 1. Compare below, 104 c. 19 ἀπέρχεται = ὑπεκχωρεῖ above, E. 25 αὕτη sc. ἡ ἐκ τῶν ἐναντίων, as appears from the apposition to the sentence. 28 παραβαλὼν τὴν κεφαλὴν 'admoto capite: summissius alter ille locutus erat, dum Socratem parum sibi in argumentatione constare arguit.' HEIND.

PAGE 71, 2 αὐτὸ τὸ ἐναντίον 'absolute Inequality,' which is subdivided into τὸ ἐν ἡμῖν and τὸ ἐν τῇ φύσει ἐναντίον, compare 102 D. 8 ἂν ποτέ φαμεν ἐθέλησαι: ἂν belongs of course to the infinitive. γένεσιν ἀλλήλων sc. τὸ ἕτερον ἐκ τοῦ ἑτέρου γίνεσθαι. 11 Οὐδ' αὖ 'not again,' as before (63 A, 77 A, 86 A), οὕτως = τεταραγμένως. Stallbaum's conjecture οὐδὲν instead of οὐδ' is perhaps true. 12 οὐτι λέγω ὡς οὐ κ. τ. λ. 'I do not deny that many things upset me' i. e. that I am liable to be upset. 13 ἀπλῶς 'simply,' without going into further arguments about the question. 15 μοι (ethical dative) shows the interest taken by the speaker in the fulfilment of his request. 20 f. ἐν τοῖς ἔμπροσθεν: see 102 DE. 21 f. χιόνα καὶ θερμόν: καί has here and below (πῦρ καὶ ψυχρόν) a very emphatic sense, almost = καίτοι or καίπερ. 28 f. τοῦ αὐτοῦ ὀνόματος: 'hoc dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodém impertiri nomine (sc. quo genus illud); non modo τὸ περιττὸν nomen habere τοῦ περιττοῦ, sed idem etiam ternionem habere.' HEIND.

PAGE 72, 6 μετὰ τοῦ ἑαυτοῦ ὀνόματος 'in company with its own name,' i. e. 'besides its own name.' καὶ τοῦτο = καὶ τῷ τοῦ περιττοῦ ὀνόματι. 11 f. ὄντος οὐχ οὐπὲρ τῆς τριάδος: an attraction like Thuc. 7, 21, πρὸς ἄνδρας τολμηροτάτους ὄντας οἷους καὶ Ἀθηναίους. The mss. read ὅπερ, justly altered by Heindorf. If ὅπερ were correct, we should expect ἡ τριάς. 13 ὁ ἡμῖς τοῦ ἀριθμοῦ 'one



half of all numbers : viz. all odd numbers. For the construction compare Thuc. 1, 2, τῆς γῆς ἡ ἀρίστη, on which Classen observes 'the peculiarity and, properly speaking, irrationality of this turn of expression (which occurs also Thuc. 1, 5; 1, 30; 6, 7; 8, 3, and very frequently in Plato) may be explained in this way: the noun in the genitive should be understood in a collective sense, i. e. as if it were in the plural, but should be supplied to the adjective in a partial sense. The two expressions 'the best land' (partial) and 'the best of the land' (generic) are mixed up in Greek in a manner not admissible to our sense of language.' 20 f. καὶ ὅσα κ. τ. λ. Such ἐναντία are e. g. warm and cold, even and odd; but neither fire nor three is an ἐναντίον, yet fire does not admit the idea of cold, nor three the idea of evenness, because the first includes the idea of warmth and the second that of oddness. 22 f. ἔοικα varies its construction, first with a dative and then with the nominative of the participle: but the sense is the same in either.

**LIII.** PAGE 73, 3 ἐναντίου δέ τινος: as e. g. 'three' ἵσχει τὴν τῆς τριάδος ιδέαν, and also includes ἐναντίον τι, inasmuch as oddness is the opposite to evenness. H. Schmidt's ingenious emendation αὐτῷ δέ τινος, is also supported by Ficinus' translation 'contrario illi est opus.' 7 f. τοῦτο ἀπεργάζεται, τὸ περιττὸν εἶναι. 9 ἡ περιττή (sc. μορφή) is ἡ τοῦ περιττοῦ μορφή or ιδέα. ἐργάζεται means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.' 13 ἔλεγον ὀρίσασθαι 'I proposed should be defined.' Riddell, § 83. A similar infinitive is in 95 B, ἀξιοῖς ἐπιδειχθῆναι. The apodosis of this sentence is wanting in strict grammatical sequence, though as for the sense alone we get it below 105 in the words ἀλλ' ὅρα δὴ κ. τ. λ. ποῖα 'what things they are which.' 14 αὐτό denotes the same thing as τινι, and it is not therefore strictly necessary to add τὸ ἐναντίον, but it should not be forgotten that Socrates still speaks ξυγγραφικῶς. 16 αὐτῷ is governed by ἐναντίον, τὸ ἐναντίον αὐτῷ (τῷ ἀρτίῳ) = τὸ περιττόν. ἐπιφέρει 'brings in addition,' supply τοῖς πράγμασιν. If things are three, they

are thereby also odd, and so opposite to even. *ἡ δυνὰς τῷ περιττῷ* sc. *ἀεὶ τὸ ἐναντίον ἐπιφέρει*. 18 f. *μὴ μόνον* κ. τ. λ. 'not only that a contrary does not admit a contrary, but also that that which brings with it a contrary to that which it approaches, will never admit the contrary of that which it brings with it.' 22 *οὐ χείρον* is a litotes for *ἄμεινον*. 24 *τὸ διπλάσιον* is epexegetis of *δέκα*. *τοῦτο*, sc. *τὸ διπλάσιον*, is opposed to single, *ἀπλῶ*, but not in the same sense as has been attributed by Plato to the expression *ἐναντίον* throughout this chapter, viz. that of direct opposition. It is, therefore, very probable that *οὐκ* has dropt out after *ἄλλω*, in which case *καί* would have the sense of *καίτοι* or *καίπερ*, see above p. 71, 22. Socrates says that, although the double is without a direct contrary, yet it does not admit the idea of oddness.

LIV. PAGE 74, 4 f. *καὶ μὴ μοι* κ. τ. λ. It is justly explained by the Scholiast *καὶ μὴ μοι ἦν ἂν ἐρωτῶ ἀπόκρισιν ἀποκρίνου ἀλλ' ἄλλην, μιμούμενος ἐμέ*. Socrates means that he is not to answer in the same terms in which the question is put, but in different ones. 6 *παρ' ἧν*: see Riddell, § 174. *ἔλεγον*, see above 100 D. 8 *ὃ ἂν* = *ἐάν τι*: see note on Apol. 22 B. *τί ἐγγένηται* = *τί ἐστὶν αὐτό, ὃ ἐάν τι ἐγγένηται*, (or *οὐ ἐγγενομένου τινὶ*) *θερμὸν ἔσται* (*ἐκείνο*). 20 f. *ἀεὶ ἦκει* κ. τ. λ. Socrates arrives at the conclusion that the principle of life is inherent in the notion of the soul, and that therefore the soul must be immortal. This argument is also propounded in the *Phaedrus*, p. 245. 'The doctrine (of the immortality of the soul) reposes, in Plato's view, upon the assumption of eternal, self-existent, unchangeable Ideas or Forms: upon the congeniality of nature, and inherent correlation, between these Ideas and the Soul: upon the fact, that the Soul knows these Ideas, which knowledge must have been acquired in a prior state of existence: and upon the essential participation of the soul in the Idea of life, so that it cannot be conceived as without life, or as dead. The immortality of the soul is conceived as necessary and entire, including not merely post-existence, but also pre-existence.' GROTE, *Plato*, 2, 190.

**29** Ἄμουσον instead of τὸ μὲν ἄμουσον, but τὸ μὲν is in several instances omitted: compare Protag. 330 A, δίκαιον ἄρα, τὸ δὲ ἀνόσιον.

PAGE 75, 1 f. οὐκοῦν ἡ ψυχὴ κ. τ. λ. Olympiodorus explains the following reasoning in this manner, ἡ ἀπόδειξις πρόεισιν ἐκ τῶν ὑποθέσεων τοιῶδε συλλογισμῶ ἡ ψυχὴ ᾧ ἂν παρῇ ζῶν τούτῳ ἐπιφέρει. πᾶν δὲ ὃ ἐπιφέρει τι, ἄδεκτόν ἐστι τοῦ ἐναντίου αὐτοῦ. ἡ ψυχὴ ἄρα ἄδεκτός ἐστι τοῦ ἐναντίου ᾧ ἐπιφέρει. τὸ ἐναντίον ἐστὶν οὐ ἐπιφέρει, θάνατος. ἡ ψυχὴ ἄρα ἄδεκτος θανάτου. **6** ἄλλο τι . . . ἦ: see above p. 21, 25. Apol. 24 D, Crito 52 D, and also below 106 E.

**13** ἐπίοι is Bekk.'s emendation, by which this sentence is rendered conformable to the preceding one, where we have ὅποτε τις . . . ἐπαγάγοι, the optative denoting the repetition of the action. **24** αὐτοῦ and ἐκείνου both denote the same thing, sc. τὸ περιττόν. Stallb. quotes 60 D and 111 B, where we have analogous instances: see also Euthyphr. 14 D. Xen. Cyrop. 4, 2, 12; 5, 20. **25** διαμάχεσθαι 'bring forward as a counter-argument.'

PAGE 76, 6 f. τούτου γε ἐνεκα 'so far as that is concerned.' **7** f. σχολῇ κ. τ. λ. Socrates is obliged to deduce from the very notion of immortality the proof of conjoint imperishability, as otherwise one might feel tempted to classify ἀθάνατον with ἀνάρτιον ἄθερμον ἄψυκτον and similar negative notions, of which imperishability has not been proved. Riddell, § 135, explains: "The meaning is not 'of all things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incorruptible' becomes questionable." **10** αὐτὸ τὸ τῆς ζωῆς εἶδος 'the absolute idea of life.' **18** ὑπεκχωρήσαν 'having retreated' i. e. 'having gone out of the way of death.' **19** παντός μᾶλλον literally 'more than everything,' i. e. 'above:' for another instance compare Phaedr. 228 D. **23** παρὰ ταῦτα ἄλλο τι: G. 1213, 3, e; H-A. 802, 3, e. See also above 74 A. Without ἄλλο we find the same expression

Crito 54 D. **25** εἰς ὄντινά τις κ. τ. λ. The best mss. omit ἄν in the optative sentence, while some inferior mss. read εἰς ὄντιν' ἄν τις or εἰς ὄντινά τις ἄν. **26** ἢ τὸν νῦν παρόντα 'than the one which now offers itself.' As discussion on this point cannot be deferred to any later opportunity than the last day of our life.

PAGE 77, **1** ἀτιμάζων = ἐν οὐδεμιᾷ τιμῇ ἔχων, i. e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wytttenb. compares Legg. 9, 854 A, where we have ξύμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος in the same sense. **3** οὐ μόνον γ' is to a certain extent an elliptical sentence which receives its sense from the sentence immediately preceding it, e. g. Legg. 6, 752 A, ΚΛ. ἄριστ' εἴρηκας ὃ ξένε. ΑΘ. οὐ μόνον γε (sc. εἴρηκα), ἀλλὰ καὶ δράσω. So Xen. Cyr. 1, 6, 17, ἡ καὶ σχολή, ἔφη, ἔσται . . . σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δί', ἔφη ὁ πατήρ, οὐ μόνον γε (sc. σχολή ἔσται), ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε sc. ἀναγκάζη ἀπιστίαν ἔχειν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added: Euthyphr. 6 c. Xen. Cyr. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καί. Hirschig's idea to consider the words ταῦτά τε εὖ λέγεις spurious might, therefore, appear probable; we should then have to conceive that these words were originally added as an explanation to the elliptical sentence οὐ μόνον γε (sc. ταῦτά τε εὖ λέγεις), and that they were removed from their original to their present place by a subsequent copyist. But Riddell, § 157, gives a very satisfactory explanation: "The full construction is οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καί, κ. τ. λ. 'not only is what you say true, but a further observation in the same direction is true,' namely τὰς ὑποθέσεις κ. τ. λ." **5** ἐπισκεπτέαι is an anacoluthia instead of ἐπισκεπτέον. (See Riddell, § 276.) The opposite anacoluthia occurs Phileb. 57 A, πότερον ὥς μία ἐκατέρα λεκτέον ἢ δύο τιθώμεν. In the present instance the deviation seems to be due to the intervening nominative πισταί.

LVII. THE BELIEF IN THE IMMORTALITY OF THE SOUL IS SHOWN TO BE SUGGESTIVE OF MORAL REFLEXIONS AND A DETERMINATION TO LIVE HOLILY.

PAGE 77, 13 f. ἐν ᾧ καλούμεν τὸ ζῆν ‘in which we speak of *life*,’ i. e. to which we confine the expression *life*. In this way it passes into the more general meaning ἐν ᾧ ἐστὶ τὸ ζῆν καλούμενον. Compare Xen. Hell. 5, 1, 10, ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα ὡς ἑκαίδεκα σταδίου, ἔνθα ἡ Τριπυργία καλεῖται. Oecon. 4, 6, πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν, ἔνθα δὲ ὁ σύλλογος καλεῖται. In the poets the expression is more forcible: e. g. Pind. Nem. 9, 97, ἔνθ’ Ἀρέας πόρον ἄνθρωποι καλέοισι ‘where men do celebrate.’ So Soph. Trach. 638, ἔνθ’ Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται, in imitation of Hom. Il. 11, 757, καὶ Ἀλεισίου ἔνθα κολώνη Κέκληται. 15 νῦν δὴ ‘now especially’ after the minute discussion of the whole question. ἀμελήσει, the future indicative in spite of the preceding optative sentence. Inferior mss. read ἀμελήσειε, but compare Alcib. I. 113 E, καὶ οὐκέτ’ ἂν σὺ αὐτὰ ἀμπίσχοιο, εἰ μὴ τίς σοι τεκμήριον καθαρὸν καὶ ἄχραντον οἴσει. Lys. Eratosth. p. 435, ἀλλὰ γάρ, εἰ τὰ χρήματα τὰ φανερά δημεύσετε, καλῶς ἂν ἔχοι. 16 ἀπαλλαγή ‘a departure from’ = ἀποφυγή l. 20; so ἀπαλλαγή κακῶν Rep. 10, 610 D. λυπῶν ib. 9, 584 c. ἔρμαιον: ‘τὸ ἀπροσδόκητον κέρδος· ἀπὸ τῶν ἐν ταῖς ὁδοῖς τιθεμένων ἀπαρχῶν, ἃς οἱ ὁδοιπόροι κατεσθίουσι· ταύτας δὲ τῷ Ἑρμῇ ἀφιερῶσιν ὡς ὄντι καὶ τούτῳ ἐνὶ τῶν ἐνοδίων θεῶν.’ SCHOL. Geddes adds that ἔρμαιον and εὐτύχημα are conjoined Sympos. 217 A. 23 τροφή is explained by Wyt. ‘veluti nutrimentum et pabulum cognitionis quo anima alitur.’ Compare ψυχὴ ὑπ’ ἐκείνου τρεφομένη, above 84 B. 25 λέγεται δὲ οὕτως: here begins the μῦθος on which Olympiodorus observes τὸ τρίτον μέρος τοῦ διαλόγου ἐστὶ μὲν περὶ τῶν ψυχικῶν λήξεων· οὐ πᾶν δὲ μῦθος ἐστὶν ἀλλ’ ὅσον συμπεραίνεται “ὡς ταῦτα ἢ τοιαῦτα χρὴ τὰ ἐν Ἀιδου ἡγεῖσθαι.” τοῦτο γὰρ ἦν καὶ τὸ εἶδος τῶν Πλατωνικῶν μύθων ἅτε καλῶς τὴν ἀλήθειαν μιμουμένων κ. τ. λ. τριῶν μερῶν τοῦ διαλόγου τὸ τρίτον ἐστὶν ἡ νεκρία. This name was no doubt given to this part of the dialogue in imitation of the eleventh rhapsody of the Odyssey. Plato

has besides the present *νεκυία* two others, Gorgias 523 foll. and Rep. 10, 614 f. **26** *ὁ ἐκάστου δαίμων*: according to the common belief of the Greeks every human being had his *δαίμων*, whose functions were very much the same as we attach to a person's 'good' or 'evil' genius. Compare Menander's lines *ἀπαντι δαίμων ἀνδρὶ συμπαραστατεί Εὐθὺς γενομένη μυσταγωγὸς τοῦ βίου*. Heind. quotes Theocr. Id. 4, 40, *αἰαί, τῷ σκληρῷ μάλα δαίμονος, ὅς με λέλογχε*. Plato frequently alludes to this belief: e. g. Cratyl. 397 D foll.; Symp. 202 E; Rep. 10, 617 E.

**27** *εἰς δὴ τινα τόπον* 'into some kind of place:' *δὴ* added to the indefinite pronoun increases its force. Examples of *δὴ τις* occur 90 C, 108 C, 115 D.

**28** *διαδικασαμένους* 'after they have undergone their judgment:' compare below 113 D.

**29** f. *τοὺς ἐνθένθε*: see above 76 D.

PAGE 78, **3** *Αἰσχύλου Τηλέφος*: allusions to this saying which occurred in Aeschylus' lost tragedy *Telephus* are also found in Dionys. Hal., and Clem. Al. The fragments of this tragedy are collected by Nauck *trag. Gr. fr.* p. 60, but the original form of this line is lost. Perhaps it was *ἀπλὴ γὰρ οἶμος ἄνδρας εἰς Ἄιδου φέρει*. Cic. *Tusc.* 1, 43 attributes a similar saying to Anaxagoras.

**8** The words *ἀπὸ τῶν ὁσίων τε καὶ νομίμων* have been variously explained by the commentators both ancient and modern. Olympiodorus renders them by *ἀπὸ τῶν ἐν τριόδους τιμῶν τῆς Ἑκάτης*, but Heindorf is of the opinion that they should be understood of the mysteries in which the descent into Hades was, as he thinks, acted and represented. But Olympiodorus is no doubt right, as *ὅσια καὶ νόμιμα* is a common expression of the rites of burial, and nowhere used to denote mysteries. It was customary to perform in monthly intervals funeral rites in honor of Hecate and the infernal gods, for which ceremonies cross-roads were favorite localities.

**10** *καὶ οὐκ ἄγνοε* 'does not misjudge' or 'is not unprepared for,' because a soul of that kind has familiarized itself by meditation with the events which take place after death.

**12** *ἐν τῷ ἔμπροσθεν*: above 81 CD.

**16** *ὅθιπερ* is poetical and

as it seems chosen by Plato on account of the somewhat poetical and fabulous character of the whole passage; Cobet, however, had he been able to counsel Plato, would have advised him to write οἶπερ, which is common Attic. **18** ἀδελφός as adjective with the genitive is again poetical: Soph. Antig. 192, καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω. Plato has it besides the present in two other passages: Phileb. 21 A and Phaedr. 276 D. **20** ξυνέμπορος = ὁ ξύν τινι πορευόμενος: Timaeus explains συνοδοιπόρος. **22** χρόνοι = χρόνου περίοδοι above 107 E; γίνωνται should be translated 'have taken place,' = ἐξέλθωσι. **28** f. ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν should most probably be understood of the Sophists, who among other things investigated also this point. The expression εἰωθότων seems to mean that they make it their *profession* to investigate this. Compare below 109 c. **29** ὑπὸ τίνος: from τί, not τις, compare directly afterwards ἃ σὲ πείθει, and as to the preposition see Gorg. 526 D, ὑπὸ τούτων τῶν λόγων πέπεισμαι.

LVIII.-LXIII. THE MYTHUS CONTAINING A PHYSICAL THEORY OF THE WORLD, SUPERNAL AND INFERNAL, AS A VAST ARENA OF VARIED EXISTENCE. THE INFERNAL WORLD IN THE INTERIOR OF THE EARTH. THE FOUR RIVERS. THE DIFFERENT GRADES OF PUNISHMENT. THE ETHEREAL DWELLING OF THE PIOUS. THE FATE AND THE HOPE OF THE TRUE PHILOSOPHER.

PAGE 79, **1** πολλὰ δὴ = πολλὰ ἤδη: compare also above 68 A. **2** f. ἡ Γλαύκου τέχνη. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies Γλαῦκος with the cunning smith of Chios mentioned by Herodotus 1, 25, who says of him μούνος πάντων ἀνθρώπων σιδήρου κόλλησιν ἐξεῦρε. **4** χαλεπώτερον sc. ἀποδείξει, which is readily supplied from διηγῆσθαι in the preceding sentence. ἡ κατὰ τὴν Γλαύκου τέχνην: see note on Apol. p. 1, 13. **5** f. ἅμα . . . ἅμα are often used as correlatives;

see note on Apol. p. 23, 24, where I might have quoted Soph. Antig. 436 (according to Dindorf's happy emendation) ἄμ' ἡδέως ἔμοιγε κἀλγεινῶς ἄμα. Stallb. compares *simul* . . . *simul* in Livy 3, 50, 12; 31, 46. 6 f. εἰ καὶ ἡπιστάμην, . . . δοκεῖ ἔξαρκεῖν: the infinitive = ὅτι οὐκ ἂν ἐξήρκει. Riddell, § 56. 11 f. ὥς . . . μηδὲν αὐτῇ δεῖν: for ὥς with the infinitive (in reality a case of anacoluthia) see G. 1534; H-A. 956. 14 The construction is at first sight obscure. Construction: ἀλλὰ τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτῷ [this dative dependent on the noun, see G. 1175; H-A. 773; and compare Theaet. 176 B, φυγὴ ὁμοίωσις θεῷ] καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν ἱκανὴν εἶναι ἴσχειν ('to balance') αὐτήν (sc. τὴν γῆν). 20 πάμμεγά τι: on the force of τι see note on p. 9, 6. αὐτό is this thing, the earth: compare above 88 A. 21 f. τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος describes the whole extent of the globe so far as then known to the Greeks. 23 Stallb. justly observes that οἰκοῦντας should be referred to ἡμᾶς and not to βατράχους. ἡ θάλαττα means of course the Mediterranean: see below 111 A. 28 αὐτὴν τὴν γῆν = τὴν ὥς ἀληθῶς γῆν below 110 A. 30 περὶ τὰ τοιαῦτα: for the preposition compare Gorg. 490 C, περὶ σιτία λέγεις. G. 1214, 3; H-A. 803, 3.

PAGE 80, 1 ὑποστάθμη 'sediment.' 11 παρὰ σφίσι stands κατὰ σύνεσιν instead of παρ' οἷ or παρ' ἑαυτῷ, because εἴ τις denotes one chosen by random from a large number. Compare Rep. 1, 344 B; 5, 468 D. 16 The mss. read τὸ δὲ εἶναι ταυτόν which has been changed to τὸ δὲ εἶναι τοιοῦτον by Heindorf, and τὸ δὲ δεινότατον by Hermann in accordance with Baiter's conjecture, nor can it be denied that the reading of the mss. is extremely awkward. I have adopted Heindorf's conjecture, which seems to yield a satisfactory sense without necessitating a violent change of the ms. reading. Hirschig proposes τὸ δὲ εἶναι ταῖτιον. 19 ἀναπτοῖτο is the accentuation justly preferred by Herm. and Stallb. ἀνεπτόμην being a syncopated form = ἀνεπετόμην, the accent cannot travel beyond the root of the verb. 24 f. ἦδε ἡ γῆ = ἦν ἡμεῖς γῆν καλοῦμεν.



PAGE 81, 1 ὅπου ἂν καὶ γῆ ἦ 'where indeed earth may be found in it,' i. e. where the sea has an ascertainable depth and bottom. πρὸς expresses relation 'with regard to:' G. 1216, 3, c; H-A. 805, 3, c. The expression πρὸς τι κρίνειν occurs also Polit. 286 c, Prot. 327 D. 3 ἐκεῖνα, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, ἡ γῆ ὑπὸ τῷ οὐρανῷ. 10 ἡ γῆ αὐτῇ (the reading given by Eusebius, who quotes this passage) = αὐτῇ ἡ γῆ, for which see above, 109 B. Stallb. keeps the ms. reading αὐτῇ, but as this would be ambiguous, it seems to have been avoided by Plato. 11 δωδεκάσκυτοι σφαῖραι: balls made of twelve different stripes of leather. Balls of this kind were often given to boys, one of whose favorite amusements consisted in the σφαιριστική (Guhl and Koner, 'Leben der Griechen und Römer,' 1, 254, first ed.). See the beautiful passage in Apollon. Rhod. Argon. 3, 135, foll. where Adrastea gives young Jove σφαῖραν εὐτρόχαλον . . . χρύσεια μὲν οἱ κύκλα τετεύχεται, ἀμφὶ δ' ἐκάστῳ Διπλόαι ἄψιδες περιηγέες εἰλίσσονται. Κρυπταὶ δὲ ῥαφαὶ εἰσιν· ἔλιξ δ' ἐπιδέδρομε πάσαις Κυανέῃ. In the number twelve we have an allusion to the idea that the earth had the shape of a dodecahedron: compare Plut. de plac. philos. 2, 6, Πυθαγόρας . . . φησὶ γεγονέναι . . . ἐκ τοῦ δωδεκαέδρου τὴν τοῦ παντός σφαῖραν. Πλάτων δὲ καὶ ἐν τούτοις Πυθαγορίζει. 15 ἡ τούτων: we might expect ταῦτα, but the preposition no doubt extends its influence even to the second part of the comparison. Compare Meno 83 c, ἀπὸ μείζονος ἢ τοσαύτης γραμμῆς. Riddell, § 168, takes a different view of this. τὴν μὲν . . . τὴν δέ 'one part of it so the other part.' 20 ἔκπλεως is a word found in Euripides and Xenophon, but only here in Plato, who uses ἔμπλεως in all other passages. ἔκπλεα is the reading of the Bodl. and the best mss., ἔμπλεα of later mss. 23 ξυνεχές ποικίλον = ξυνεχές καὶ ποικίλον, or rather we should say that ποικίλον εἶδος is taken as one idea and thus qualified by ξυνεχές. 28 τὰ ἀγαπώμενα (λιθίδια) 'stones highly prized:' Stallb. quotes τῶν ἀγαπητῶν λιθιδίων from Themistius (Or. I. p. 19, Dind.), a manifest imitation of the Platonic expres-

sion. **30** οὐδὲν ὅ,τι οὐ is like one word = *πᾶν*, compare the Latin expression *nil non*. So Thuc. 3, 39, τίνα οἴεσθε ὄντινα οὐκ ἀποστήσεται; Xen. Cyrop. 1, 4, 25, οὐδένα ἔφασαν ὄντων οὐ δακρύοντ' ἀποσπρέφεισθαι. It seems now scarcely necessary to state expressly why in sentences of this kind we have οὐ, not μή.

PAGE 82, **3** If we consider the words ὑπὸ σηπεδόνος καὶ ἄλμης as genuine, we must translate 'putrefaction and brackishness arising from the things gathered here:' but the whole passage becomes much smoother by considering (with Cobet and Hirschig) the words in question as a gloss, added by a reader in reference to the similar expressions above, A. **5** τοῖς ἄλλοις ζώοις = καὶ προσέτι τοῖς ζώοις.

This use of ἄλλος is very idiomatic: for instances see Gorg. 473 c, Phaedr. 232 E, Rep. 415 A, 521 B. **13** ἡμεῖς sc. οἰκοῦμεν.

If the verb were not understood, we should have ἡμᾶς. **17 f.** αὐτοῖς and ἐκείνους both denote the same persons, with a change of the pronouns not infrequent in Plato:

compare e. g. Protag. 310 D, ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθης ἐκείνον, where both αὐτῷ and ἐκείνον denote Protagoras.

**20** φρονήσει should not be changed to ὁσφρήσει with Herm. and others: compare Rep. 2, 367 c, οἶον ὁρᾶν, ἀκούειν, φρονεῖν. φρόνησις means here 'intelligence,' σύνεσις, as Hesychius explains it. **22** πρὸς καθαρότητα 'in regard to purity.'

ἄλση τε καὶ ἱερά, is aptly illustrated by the expression in Livy, 35, 51, *fanum lucusque*. Many mss. (but not the Bodl.) have here ἔδη and even Timaeus (the author of the Glossary) seems to have read so; but Herm. justly asks 'quorsum simulacra deorum, ubi dei praesentes sunt?'

**24 f.** αἰσθήσεις τῶν θεῶν 'sensible presence of the gods.' It is to be regretted that the word 'sensible' has become antiquated in the notion required here: but for once we may be allowed to use it so again. **25** ξυνουσίας 'intercourse:'

τοιαύτας, i. e. διὰ φημῶν καὶ μαντείας καὶ αἰσθήσεων. αὐτοῖς

πρὸς αὐτούς is a somewhat negligent expression instead of ἀλλήλοις; αὐτοῖς means men, αὐτούς the gods. **26** τόν

γε ἥλιον καὶ σελήνην κ. τ. λ. without repeating the article.

Stallb. quotes Polit. 271 c, τῶν ἄστρον τε καὶ ἡλίου μεταβολήν, Legg. 10, 899 b, ἄστρον περι καὶ σελήνης. Rep. 7, 516 A, τὸ τῶν ἄστρον τε καὶ σελήνης φῶς.

**LX.** PAGE 83, **7** Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be βαθυτέρους ὄντας καὶ τὸ χάσμα ἔχοντας κ. τ. λ. See Riddell, § 285. αὐτοὺς is redundant, but quite in keeping with familiar speech: compare Xen. Cyrop. 1, 3, 15, πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ. **13** ἀενάων: the poetical word is here quite in its place. But in fact, the whole expression ἀενάων ποταμῶν ἀμήχανα μεγέθη, is quaint and poetical. **14** μεγέθη means 'objects of great size:' Protag. 356 c. **17** ῥύαξ 'the current of lava:' so Thuc. 3, 116, ἐρρύνε δὲ . . . ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἰτνης, and from Diodor. Sic. 24, 59, ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ῥύακος, it would appear that the word was technically understood of lava. **19** ἐκάστους τοὺς τόπους, 'the places, taken singly,' or 'one after the other.' In the next words I feel inclined to adopt Stallb.'s conjecture ὥς for ὧν, which is given by the mss. **21** ἄνω καὶ κάτω: compare above, p. 60, 24. αἰώραν is the subject of the sentence, ταῦτα πάντα the object to τὸ κινεῖν. Olympiodorus rightly explains τῆς τῶν ὑπογείων ρευμάτων ἀντιθέσεως αἰτίων εἶναί φησι τὴν αἰώραν, ἥ ἐστὶν ἀντιταλάντωσις. **25** Ὅμηρος: Il. 8, 14. **30** f. δι' οἷας κ. τ. λ. = οἷα ἂν καὶ ἡ γῆ ἢ δι' ἧς ῥέουσιν.

PAGE 84, **4** περὶ αὐτό sc. τὸ ὑγρόν. The mss. have αὐτόν, corrected by Heindorf. **8** ῥέον τὸ πνεῦμα, 'the respiration when flowing' = 'the current of respiration. **10** f. ὀρμήσαν ὑποχωρήσει is the reading of the mss. of the second class, while the Bodl. first hand and other good mss. omit ὀρμήσαν, which is not indeed necessary for the sense. Ficinus does not express ὀρμήσαν in his translation. **12** f. τοῖς κατ' ἐκεῖνα τὰ ρεύματα κ. τ. λ. Translate: 'when, therefore, the water (rushing with violence, ὀρμήσαν) descends into that place which is called the region underneath, it runs through the

earth into the river-beds there and fills them up in the manner of those pumping up water.' To ὥσπερ οἱ ἐπαντλοῦντες we should supply πληροῦσιν. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wyttenbach wrote τότε for τοῖς, and Ast omits τοῖς and διά, taking κατ' ἐκείνα τὰ ρεύματα τῆς γῆς as 'the rivers of that part of the earth.'

17 ὁδοποιεῖται 'make their way,' sc. τὰ ἐνθάδε πληρωθέντα.

22 ἡ ἐπηγτλείτο is justly explained by Stallb. ἡ ὅσον ἐπηγτλείτο 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures ἐξηγτλείτο.

23 ὑποκάτω τῆς ἐκροῆς 'below the level of the place from whence they are again discharged,' owing to the continued state of balancing (αἰώρα) in which the earth is conceived to be. καταντικρὺ ἢ εἰσρεῖ ἐξέπεσεν 'is discharged opposite to the place of its entrance.'

24 κατὰ τὸ αὐτὸ μέρος 'on the same side as where they enter.' Aristotle's criticism on this passage, Meteor. 2, 2, p. 356, Bekk., is not fair; it might even seem that Aristotle did not quite understand the description on which he pronounced judgment.

27 εἰς τὸ δυνατόν 'so far as possible.'

καθέντα is used in the sense of an intransitive verb, as is often the case with the compounds of ἵεναι. So Protag. 336 A, τοῦτου δέον συγκαθεῖναι ? compare ibid. 338 A; Theaet. 168 A; Rep. 8, 563 A. Former editors, not understanding this idiom, changed the ms. reading to καμφθέντα.

29 ἀμφοτέροις τοῖς ρεύμασι, i. e. the rivers on the upper and those on the lower part of the earth. The rivers may descend as far as the centre of the chasm, but were they to attempt further progress, the descent would be changed to an ascent: hence progress beyond the centre becomes an impossibility.

**LXI.** PAGE 85. Proclus on Rep. p. 396, justly observes that in the following description of the four rivers Plato apparently works out some Homeric ideas, though it should be added that only the foundation is Homeric, while the superstruction is entirely Plato's own work. In Homer, Ὠκεανός is conceived as a river flowing round the earth:

compare Od. 10, 506 f. (11, 159). **4** *ρέον περι κύκλω* is the reading of the mss. and modern editions, according to which *περι* should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 E, *περι ὅλην κύκλω τὴν πόλιν ὀρᾶν*. **5** f. *καταντικρὺ . . . Ἀχέρων*: after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethou and Cocytus flow into Acheron: *ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν Κωκυτός θ', ὃς δὴ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ*. Od. 10, 513 f. **8** f. *οὐ ἀφικνούνται*: compare above, 108 B, *ὅθι περ (ἀφικνούνται)*. **11** *εἰς τὰς τῶν ζώων γενέσεις*: the idea of metempsychosis, on which see above, 70 CD. **15** *ὕδατος καὶ πηλοῦ* should be taken as dependent on the verb (not on *λίμνην*, as Matthiae takes it), after the analogy of verbs of being full and filling. **16** f. *περιελιττόμενος τῇ γῇ* receives a curious explanation from Stallb. 'significatur Pyriphlegethontem subter terram in orbem saepius circumvolvi superficiei ipsius propiorem, unde etiam subinde in terram superam eiaculatur ignea fragmina . . . fluvius vel sic *ambire terram* intus in ipsa existimandus est.' I confess that I find this explanation too clever for my taste, and I have therefore followed Heindorf, Ast, and Hermann, in bracketing the words *τῇ γῇ*, words moreover omitted by Eusebius and Theodoretus, who quote the passage. **19** f. *κατωτέρω τοῦ Ταρτάρου* 'into the lower regions of Tartarus.' **21** *οὐ* belongs to *ἀποσπάσματα*. The following sentence should be construed: *ὅπου τῆς γῆς ἂν τύχωσιν (ἀναφυσῶντες)*. **25** *κυανός* seems here to denote a gem of bluish color, interpreted by some as a species of jasper, by others as a sapphire, or again as lapis lazuli. A more correct construction would be *τοῦτον δὲ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην κ. τ. λ.*; but in Greek the transition from a relative to a main sentence is often very loose; e. g. Xen. Anab. 1, 1, 2, *Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*, where the correct construction would be *ἅμα καὶ ἀποδείξας αὐτὸν στρατηγόν*.

PAGE 86, **5** *λέγουσι* is the reading of all mss. except the ms. Ξ at Venice, which has *φάσκουσι*. **8** *διεδικάσαντο*, 'un-

dergo judgment:’ see for the verb above, 107 E. **10** μέσως βεβιωκέναι, i. e. to have lived so as to be conspicuous neither for virtues nor for vices: compare Tac. Hist. 1, 49, *ipsi medium erat ingenium, magis extra vitia quam cum virtutibus*. **11** ἀναβαίνειν with the accusative occurs also Rep. 2, 365 B. **13** The participle δίδόντες δίκας is subordinate to καθαίρονται: they are purified by suffering punishment for their misdeeds. **19** τούτους δὲ = τούτους δῆ. So again, 114 A. **20** ὅθεν οὐποτε ἐκβαίνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. **28** κατὰ τὸν Κωκυτὸν ‘down the Cocytus:’ compare Xen. Cyrop. 7, 5, 16, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.

PAGE 87, **3 f.** φέρονται . . . εἰς τοὺς ποταμούς: the preposition εἰς denotes here progress along or in a certain route, ‘down the rivers.’ Riddell, § 113. **7 f.** πρὸς τὸ ὁσίως sc. βιῶναι, ‘who appear to have lived with distinction as concerns the living holily, — sanctity of life.’ Other instances in which adverbs are seemingly used as substantives, but where we always find that an infinitive should be supplied, occur Euthyd. 281 A, Sympos. 181 B. **8 f.** τῶν ἐν τῇ γῇ is unnecessary after τῶνδε, but added for the sake of emphasis and perspicuity. See above, 104 E, 117 E. **11** ἐπὶ τῆς γῆς ‘and on yon earth,’ the article having a demonstrative force. It is, however, omitted in all our mss., but found in Theodoretus, Eusebius, and Stobaeus. **12** οἱ φιλοσοφία ἱκανῶς καθηράμενοι is explained above, 67 c. **ἀνευ σωμάτων** so as to revert to their state before life, see above 76 c, χωρὶς σωμάτων. **16** πᾶν or πάντα ποιεῖν is a common expression for ‘trying everything,’ ‘making all efforts.’ **23** The construction is τοῦτο καὶ δοκεῖ μοι πρέπειν οἰομένῳ οὕτως ἔχειν καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν ‘it seems to me to be both becoming in a man who believes it to be so and worth his while to run the risk,’ i. e. if the affair is not quite so as I represent it to be, yet my theory seems so probable that one may well venture to accept it. **25** ἐπάδειν ‘to use enchantments,’ here ‘to coax themselves over into the belief.’ **27** περί with a dative is common after verbs of fearing and the contrary:

G. 1214, 2; H-A. 803, 2, b. On this Riddell, § 127, says beautifully, 'The feeling is represented as locally watching over its object.' 30 *θάτερον* is a euphemistic expression for *τὸ κακόν*. *πλέον ἀπεργάζεσθαι* is 'to increase, to make more:' compare such passages as Euthyd. 297 D, *πλέον ἂν θάτερον ποιήσειεν* 'he would do more evil than good;' *ibid.* 280 E.

PAGE 88, 4 *οὕτω* is explained by *ὥς πορευσόμενος* 'ready to start.' 8 *φαίη ἂν ἀνὴρ τραγικός* 'as a tragedian would express it:' there is no express reference to a passage in a tragic writer, but the phrase *εἰμαρμένη με νῦν ἤδη καλεῖ* savors of the tragic style. 10 *βέλτιον εἶναι* 'to be preferable,' i. e. merely 'advisable,' the meaning of the comparative being completely lost. 12 *νεκρὸν λούειν* is epexegetis of *πράγματα παρέχειν*: compare Meno, 76 A, *ἀνδρὶ πρεσβύτῃ πράγματα προστάττεις, ἀποκρίνεσθαι*.

#### LXIV. SOCRATES' CONVERSATION WITH CRITO CONCERNING HIS BURIAL.

PAGE 88, 13 *Εἰεν*: see note on Apol. p. 3, 25. 14 *ἐπιστέλλειν* is frequently used of the last requests of dying persons: below 116 B. 17 *καινότερον*: 'the graceful use of the vague comparative expresses a modified degree.' Riddell, § 178. 18 *τοῖς ἐμοῖς* is neuter. 23 f. *πλέον ποιεῖν* 'to gain,' a common expression. 24 *προθυμηθησόμεθα* is the reading of the best mss. (Bodl. included), while *προθυμησόμεθα* is given by the mss. of the lower order. The same variety occurs in the mss. above 91 A. 25 ff. The whole passage from *θάπτομεν* to *οἰχήσομαι ἀπῶν* (D) is translated by Cic. Tusc. 1, 43. 28 *ἔφη* after the preceding *εἶπεν* is a common tautology, see e. g. below, 118 A, *εἶπεν, ὦ Κρίτων, ἔφη*. In the same way we often find *inquit* in Latin, even when *dixit, respondit* and similar verbs precede. See above 78 A.

PAGE 89, 1 *δή* has much ironical force: 'and he actually asks me.' 4 f. *εἰς μακάρων δή τινας εὐδαιμονίας*: compare

above 107 D, *εἰς δὴ τινα τόπον*. The expression is made emphatic by *δὴ* and *τινὰς* 'that I shall really depart to the unspeakable felicity of the blessed.' 5 *ἄλλως λέγειν* 'to say in vain : ' see note on Crito p. 44, 29. 9 *παραμενεῖν* :

sc. *ἐμὲ ἡγγυήσατο*. 14 *προτίθεται κ. τ. λ.* Heindorf justly draws from this passage the conclusion that Crito had undertaken the charge of the funeral rites. The dead body was washed and anointed (*περιστελλεῖν*, Eur. Alc. 664 f.) and then laid out (*προτίθεσθαι*) in the house (*ἐνδον*, Demosth. in Macart. p. 1071 R.): the next act was the *ἐκφέρειν*, which ended either in burning (*καιόμενον* above) or burying (*κατορύττειν*).

16 *εἰς αὐτὸ τοῦτο* 'so far as concerns itself.' In the next sentence we should rather expect *ἀλλὰ καὶ διότι . . . ἐμποιεῖ* or *ἅτε ἐμποιοῦν*. But the loose construction is quite in Plato's style.

#### LXV. OTHER INCIDENTS OF THE EVENING. THE TESTIMONY OF THE OFFICER OF THE ELEVEN AS TO SOCRATES' CONDUCT IN PRISON.

PAGE 89, 20 f. *ἀνίστατο εἰς οἶκμα* 'got up and went into a room.' Heindorf compares Protag. 311 A, *ἐξαναστῶμεν εἰς τὴν αὐλήν*. Eur. Heracl. 59, *ἀνίστασθαι σε χρὴ εἰς Ἄργος*, and Stallb. adds Aristoph. Plut. 683, *ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι*. The elliptical nature of the expression requires no further explanation. 29 *οἰκεῖαι γυναῖκες* 'the women of his house' or 'family.' For the sons of Socrates see note on Apol. p. 27, 24.

PAGE 90, 6 *καταγνώσσομαι σοῦ* 'I shall not complain of you.' 10 *ἐν τούτῳ τῷ χρόνῳ*, i. e. during the time of your imprisonment. 14 *ἀγγέλλων = ἀγγελίαν φέρων* Crito 43 c. The present is given by all mss. and it is not necessary to change it into the future: see Elmsley on Eur. Med. 1024. 19 *ἄνθρωπος* 'servant.' 28 *ὦν* is feminine.

PAGE 91, 1 *ἐγχωρεῖ* is impersonal; see Phavorinus *ἐγχωρεῖ λαμβάνεται ἀντὶ τοῦ οἴον τε καὶ δυνατόν ἐστιν, οἶον ἐγχωρεῖ γενέσθαι τόδε*. But here it means 'it is still time.' 4 *οἶμαι*



*κερδανεῖν* is the corrected reading of the Bodl., *κερδαίνειν* that of the first hand and many mss. On varieties of this kind see note on Crito p. 53, 27. **5** *παρ' ἑμентаῶ* 'in my own estimation.' **6** *οὐδενὸς ἔτι ἐνότος* 'when nothing is left,' viz. of life. Socrates says that it is ridiculous to begin economizing his life when nothing (or scarcely anything) is left. The editors show that this is an allusion to a proverbial saying taken from Hesiod Opp. 367, *δειλὴ ἐνὶ πυθμένι φειδῶ*, (when you have come to the bottom).

LXVI. THE EXECUTION. SOCRATES' DYING WORDS.  
EPILOGUE.

PAGE 91, **12** *Εἰεν* 'all right.' *σὺ γὰρ κ. τ. λ.* is a causal sentence, for which we have to supply something like *ἔρωτῶ σε*. **14** *ἄν σου . . . ἐν τοῖς σκέλεσι*: here the genitive of the personal pronoun is not only placed before the substantive, but even separated from it by another substantive, thus obtaining the force of a dative of advantage or here of disadvantage. The dative is used below *ε* in relating the same thing. **15** *αὐτὸ ποιήσει* 'will take effect.' *ποιεῖν* as a medical word ('to operate') is found in Dioscorides; but hear Riddell, § 99, who says beautifully 'there is delicacy in the vagueness with which both the deadly agent and its effect are designated.' **19** *ταυρηδὸν*, according to his usual manner, compare Sympos. 221 B, *βρενθυόμενος καὶ τῷφθαλμῷ παραβάλλον*. **21** *πρὸς τὸ ἀποσπείσαι τι* 'in regard of its fitness for a libation:' Riddell, § 128. **26** *ἐπισχόμενος* 'having put the cup to his lips.' The active is used in a similar sense in Aristoph. Clouds 1382, *εἰ μὲν γε βοὺν εἴποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον*. **28 f.** *κατέχειν τὸ μὴ δακρύειν*: for *μὴ* see G. 1615; H-A. 1029.

PAGE 92, **4** *οἷου* = *ὅτι τοιούτου*: see note on Crito p. 39, 17. **9** *οὐδένα ὄντινα οὐ*: G. 1035; H-A. 1003, a. **10** *κατέκλασε* is Stephanus' excellent conjecture, afterwards found in the best mss. (the Bodl. among the number): the old reading was *κατέκλαυσε*. **11** *οἷα ποιεῖς (ποιεῖτε)* is a phrase expressing surprise and anger: see Euthyphr. 15 *ε*; Charm. 166 *ε*;

Alcib. I. 113 E. 13 f. ἐν εὐφημίᾳ χρή τελευτᾶν : ἡξίουσιν οἱ Πυθαγόρειοι ὡς ἀγαθοῦ καὶ ἱεροῦ τοῦ πράγματος ὄντος. Olympiodorus. 19 διαλιπὼν χρόνον : the verb has the same sense used absolutely. But see also note on p. 93, 3. 23 I have followed Hirschig in adopting πηγνύοιτο, in preference to the ms. reading πήγνυτο (a form contrary to all grammatical analogy), and to the accentuation πηγνύτο recommended by Don. See above, note on p. 32, 10. 24 αὐτὸς sc. ὁ ἄνθρωπος. The repetition of the subject is awkward, and Forster's conjecture αὐθις would be a preferable reading, if it had the authority of mss. 27 ἐνεκεκάλυπτο, according to the custom of dying persons. The example of Caesar receiving the death-blows of the conspirators with his face covered, is well known. 28 f. ὀφείλομεν ἀλεκτρυόνα : by this Socrates meant to express that he had happily been cured of a great malady (in this instance, of life), and owed Aesculapius a thank-offering for his recovery.

PAGE 93, 4 ὅς τὰ ὄμματα ἔστησεν i. e. his eyes had become fixed. 7 τῶν τότε a common expression for 'of his contemporaries : ' compare Hdt. 1, 23, Ἀρίονα . . . καθαρωδὸν τῶν τότε ἰόντων οὐδενὸς δεύτερον. Sympos. 173 B, ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. Xen. Anab. 2, 2, 20, κήρυκα ἄριστον τῶν τότε. 'The phrase τῶν τότε, which may probably have slipped unconsciously from Plato, implies that Socrates belonged to the past generation. The beginning of the dialogue undoubtedly shows that Plato intended to place it shortly after the death of Socrates ; but the word τότε at the end is inconsistent with this supposition, and comes out unconsciously as a mark of the real time.' GROTE, Plato, 2, 152. The difficulty of explaining τῶν τότε quite satisfactorily drives Hirschig to the *salto mortale* of pronouncing the whole conclusion from ἀνδρὸς to δικαιοτάτου the mere addition of a 'Graeculus.' There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. 7 f. ὢν ἐπειράθημεν 'so far as we knew them : ' compare Xen. Anab. 1, 9, 1 ; 2, 6, 1. 8 καὶ ἄλλως 'in other respects.'

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